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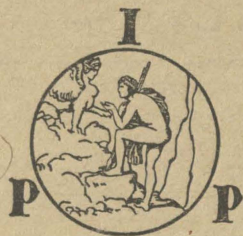
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OF  
PSYCHO-ANALYSIS

DIRECTED BY  
PROFESSOR FREUD, M. D., LL. D.

OFFICIAL ORGAN  
OF THE  
INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

EDITED BY  
ERNEST JONES, M. D.  
PRESIDENT OF THE ASSOCIATION



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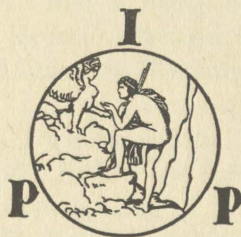


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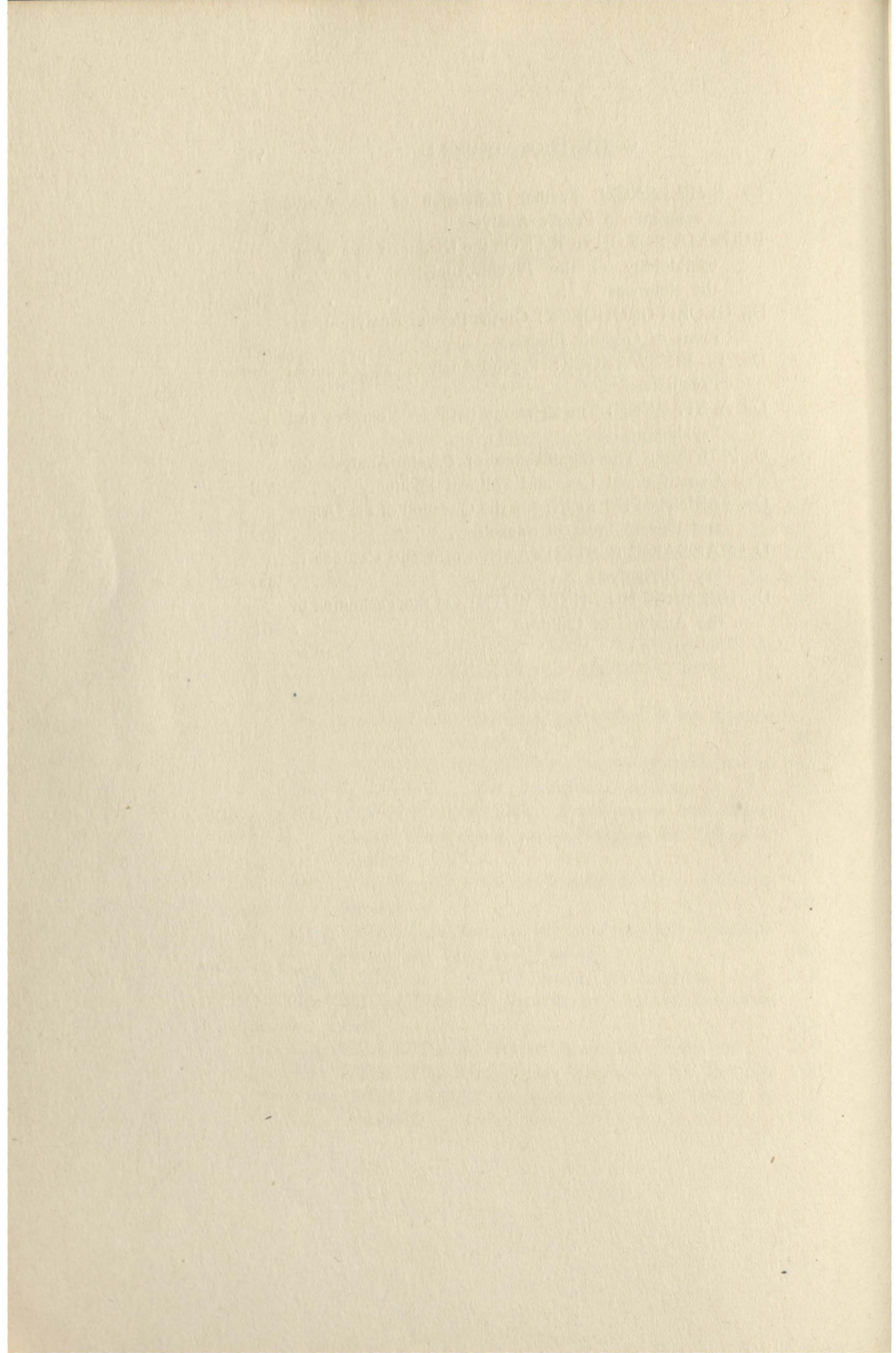
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# THE INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS

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## "A CHILD IS BEING BEATEN"

A CONTRIBUTION TO THE STUDY OF THE ORIGIN OF SEXUAL  
PERVERSIONS

by

SIGM. FREUD, Vienna.

### I.

A surprising number of people who have come in search of analytic treatment on account of an hysteria or of an obsessional neurosis admit that they have experienced the phantasy: "A child is being beaten". Very probably it occurs even more often with other people who have not been obliged to come to this decision by an obvious illness.

The phantasy has feelings of pleasure attached to it, and because of them it has been reproduced on countless occasions in the past or is even being reproduced still. At the climax of the imaginary situation there is almost invariably an onanistic gratification, that is to say, a gratification in the genitals. At first this takes place in accordance with the will of the person in question, but later on it does so in spite of his efforts, and with the characteristics of an obsession.

It is only with hesitation that this phantasy is confessed to. Its first appearance is recollected with uncertainty. The analytic treatment of the subject is met by an unmistakable resistance. Shame and a sense of guilt are perhaps more strongly excited in this connection than when similar accounts are given of memories of the beginnings of sexual life.



At last it becomes possible to establish that the first phantasies of this kind were entertained very early in life: certainly before school age, and not later than in the fifth or sixth year. When the child witnessed at school other children being beaten by the teacher, then, where the phantasies had become dormant, this experience called them up again, or, where they were still present, it reinforced them, and noticeably modified their content. From that time on it was "an indefinite number" of children that were being beaten. The influence of the school was so clear that the patients concerned were at first tempted to trace back their phantasies of beating exclusively to these impressions of school life, which dated from later than their sixth year. But it was never possible for them to maintain this position; the phantasies had already been in existence before.

Though the children were no longer beaten in the higher forms at school, the influence of these occasions was then replaced and more than replaced by the effects of reading, of which the importance was soon to be felt. In my patients' *milieu* it was almost always the same books whose contents gave a new stimulus to the phantasies of beating: those accessible to young people, such as the so-called *Bibliothèque rose*, "Uncle Tom's Cabin", etc. The child now began to compete with these works of fiction by producing its own phantasies and by constructing a wealth of situations and even whole institutions, in which children were beaten or were punished and disciplined in some other way because of their naughtiness and bad behaviour.

This phantasy—"A child is being beaten"—was invariably charged with a high degree of pleasure and had its issue in an act of pleasurable, auto-erotic gratification; it might therefore be expected that the sight of another child being beaten at school would also be a source of similar enjoyment. But as a matter of fact this was never so. The experience of real scenes of beating at school produced in the child who witnessed them a peculiarly excited feeling which was probably of a mixed character and in which repugnance had a large share. In a few cases the real experience of the scenes of beating was felt to be intolerable. Moreover, it was always a condition even of the artful phantasies of later years that the punishment should do the children no serious injury.

The question was bound to arise of what relation there might



be between the importance of the phantasies of beating and the part that real corporal punishment might have played in the education of the child at home. It was impossible, on account of the one-sidedness of the material, to confirm the first suspicion that the relation was an inverse one. The individuals from whom the data for these analyses were derived were very seldom beaten in their childhood, or were at all events not brought up by the help of the rod. Naturally, however, each of these children was bound to have become aware at one time or another of the superior physical strength of its parents or educators; the fact that in every nursery the children themselves at times come to blows requires no special emphasis.

With the early and simple phantasies which could not obviously be traced to the influence of school impressions or of scenes taken from books, one wished to carry the investigation farther. Who was the child that was being beaten? The one who was himself producing the phantasy or another? Was it always the same child or as often as not a different one? Who was it that was beating the child? A grown up person? And if so, who? Or did the child imagine that he himself was beating another one? No information was produced for clearing up all these questions, nothing but the one timid reply: "I know nothing more about it: a child is being beaten."

Inquiries as to the sex of the child that was being beaten met with more success, but none the less brought no enlightenment. Sometimes the answer was: "Always boys", or "Only girls"; more often it was: "I don't know", or "It doesn't matter which". But the point to which the questions were directed, the discovery of some constant relation between the sex of the child producing the phantasy and that of the child that was being beaten, was never established. Now and again another characteristic detail of the content of the phantasy came to light: "The small child is being beaten on its naked bottom".

In these circumstances it was impossible at first even to decide whether the pleasure attaching to the phantasy of beating was to be described as sadistic or masochistic.

## II.

A phantasy of this kind which arises in early childhood, owing perhaps to some accidental occasion, and which is preserved for



the purpose of auto-erotic gratification, can, in the light of our present knowledge, only be regarded as a primary trait of perversion. On this view, one of the components of the sexual function has developed in advance of the rest, has made itself prematurely independent, has become "fixed" and in consequence withdrawn from the later processes of development, but has in this way given evidence of a peculiar and anomalous constitution in the individual. We know that an infantile perversion of this sort need not persist for a whole life-time; it can later on be subjected to repression, be replaced by a reaction-formation, or be transformed by sublimation. (It is possible, however, that sublimation arises out of some special process which would be kept in the background by repression.) But if these events do not take place, then the perversion persists to maturity; and whenever we find a sexual aberration in adults—perversion, fetishism, inversion—we are justified in expecting that anamnestic investigation will reveal some such "fixing" experience in childhood. Indeed, long before the days of psycho-analysis, observers like Binet were able to trace the remarkable sexual aberrations of maturity back to similar impressions and to precisely the same period of childhood, namely, the fifth or sixth year. But at this point the inquiry was brought up against the limitations of our knowledge; for the "fixing" impressions were without any traumatic force. They were *banal* for the most part, and had no exciting effect on other individuals. It was impossible to say why the sexual impulse had become "fixed" particularly on to them. It was possible, however, to look for their significance in the fact that they provided an opportunity of fixation (even though it was an accidental one) for precisely that sexual component which was prematurely developed and was ready to spring forward. We had in any case to be prepared to find a provisional end somewhere or other to the chain of causal connection; and the congenital constitution seemed just to correspond with what was required for a stopping place of this kind.

If the sexual component which has broken loose prematurely is the sadistic one, then we may expect, on the basis of knowledge derived from other sources, that a disposition to an obsessional neurosis will result from its subsequent repression. This expectation cannot be said to be contradicted by the results of inquiry. The present short paper is based upon the exhaustive study of six cases (four women and two men). Of these, two were cases of



obsessional neurosis; one extremely severe and incapacitating, the other of moderate severity and quite well accessible to influence. There was also a third case which at all events exhibited clearly marked individual traits of an obsessional neurosis. The fourth case, it must be admitted, was one of straightforward hysteria, with pains and inhibitions; and the fifth patient, who had come to be analysed merely on account of lack of decision in life, would not have been classified at all by coarse clinical diagnosis, or would have been dismissed as "psychasthenic". There is no need for feeling disillusioned over these statistics. In the first place, we know that every predisposition is not necessarily developed into a disorder; in the second place we ought to be content to explain the facts before us, and ought as a rule to avoid the additional task of making it clear why something has *not* taken place.

The present state of our knowledge would allow us to make our way so far and no farther towards the comprehension of phantasies of beating. But in the mind of the analytical physician there remains an unquiet suspicion that this is not a final solution of the problem. He is obliged to admit to himself that to a great extent these phantasies subsist apart from the rest of the content of the neurosis, and find no true place in its structure. But impressions of this kind, as I know from my own experience, are only too easily dismissed.

### III.

Strictly considered—and why should this question not be considered with all possible strictness?—analytic work deserves to be recognised as correct psycho-analysis only when it has succeeded in removing the amnesia which conceals from the adult his knowledge of his childhood from its beginning (that is, from about the second to the fifth year). This cannot be said among analysts too emphatically or repeated too often. The motives for disregarding this reminder are, indeed, comprehensible. It would be desirable to obtain practical results in a shorter time and with less trouble. But at the present time theoretical knowledge is still far more important to all of us than therapeutic success, and anyone who neglects childhood analysis is bound to fall into the most disastrous errors. The emphasis which is laid here upon the



importance of the earliest experiences does not imply any underestimation of the influence of later ones. But the later impressions of life speak loudly enough through the mouth of the patient, while it is the physician who has to raise his voice on behalf of the claims of childhood.

It is in the years of childhood between the ages of two and four or five that the congenital libidinous factors are first awakened by actual experiences and become attached to certain complexes. The phantasies of beating which are now under discussion show themselves only towards the end of this period or after its termination. So it may quite well be that they have an earlier history, that they go through a process of development, that they represent an end-product and not an initial expression.

This suspicion is confirmed by analysis. A systematic application of it shows that phantasies of beating have an historical development which is by no means simple, and in the course of which they are changed in most respects more than once—as regards their relation to the author of the phantasy, and as regards their object, their content, and their significance.

In order to make it easier to follow these transformations in the phantasies of beating I shall venture to confine my descriptions to the female cases, who, since they are four as against two, in any case constitute the greater part of my material. Moreover, phantasies of beating among men are connected with another subject which I shall leave on one side in this paper. In my description I shall be careful to avoid being more schematic than is inevitable in presenting an average case. If then upon further observation a greater complexity of circumstances should come to light, I am nevertheless sure that I have secured a typical occurrence and not one of an uncommon kind.

The first phase of phantasies of beating among girls must therefore belong to a very early period of childhood. Some features remain curiously indefinite, as though they were a matter of indifference. The scanty information given by the patients in their first statement, "a child is being beaten", seems to be justified as regards this phase. But another of their features can be established with certainty, and to the same effect in every case. The child being beaten is never the one producing the phantasy but is invariably another child, most often a brother or a sister if there is any. Since this other child may be a boy or a girl, there is no



constant relation between the sex of the child producing the phantasy and that of the child being beaten. The phantasy, then, is certainly not masochistic. It would be tempting to call it sadistic, but one cannot neglect the fact that the child producing the phantasy is never doing the beating himself. The actual identity of the person beating remains obscure at first. Only this much can be established: it is not a child but an adult. Later on this indeterminate grown-up person becomes recognisable clearly and unambiguously as the (girl's) *father*.

This first phase of the phantasy of beating is therefore completely represented by the phrase: "*My father is beating the child*". I am betraying a great deal of what is to be brought forward later when instead of this I say: "My father is beating the child *whom I hate*". Moreover one may hesitate to say whether the characteristics of a "phantasy" can yet be ascribed to this first step towards the later phantasy of beating. It is perhaps rather a question of recollections of events which have been witnessed, or of desires which have arisen on various occasions; but these doubts are of no importance.

Profound transformations have taken place between this first phase and the next. It is true that the person beating remains the same (that is, the father); but the child who is beaten has been changed into another one and is now invariably the child producing the phantasy. The phantasy is accompanied by a high degree of pleasure, and has now acquired a significant content, with the origin of which we shall be concerned later. Now, therefore, the wording runs: "*I am being beaten by my father*". It is of an unmistakably masochistic character.

This second phase is the most important of all and the richest in consequences. But we may say of it in a certain sense that it has never had a real existence. It is never remembered, it has never succeeded in becoming conscious. It is a construction of analysis, but it is no less a necessity on that account.

The third phase once more resembles the first. It has the wording which is familiar to us from the patient's statement. The person beating is never the father, but is either left undetermined just as in the first phase, or turns in a characteristic way into a representative of the father, such as a teacher. The figure of the child who is producing the phantasy of beating no longer itself appears in it. In reply to pressing inquiries the patients only



declare: "I am probably looking on". Instead of the one child that is being beaten, there are now a number of children present as a rule. Most frequently it is boys who are being beaten (in girls' phantasies), but none of them is personally known. The situation of being beaten, which was originally simple and monotonous, may go through the most complicated alterations and elaborations; and punishments and humiliations of another kind may be substituted for the beating itself. But the essential characteristic which distinguishes even the simplest phantasies of this phase from those of the first, and which establishes the connection with the intermediate phase, is this: the phantasy now has strong and unambiguous sexual excitement attached to it, and so provides a means for onanistic gratification. But this is just what is puzzling: by what path has the phantasy of strange and unknown boys being beaten (a phantasy which has by this time become sadistic) found its way into the permanent possession of the little girl's libidinous tendencies?

Nor can we disguise the fact that the inter-relations and sequence of the three phases of the phantasy of beating, as well as all its other peculiarities, have so far remained quite incomprehensible.

#### IV.

If the analysis is traced through the early period to which the phantasies of beating are referred and from which they are recollected, it shows us the child involved in the agitations of its parental complex.

The affections of the little girl are "fixed" upon her father; while he has probably done all he could to win her love, and in this way has sown the seeds of an attitude of hatred and rivalry towards her mother. This attitude exists side by side with a current of affectionate dependence upon her, and as years go on it may be destined to come into consciousness more and more clearly and forcibly, or to give an impetus to an excessive reaction of devotion to her. But the phantasy of beating is not connected with the relation to the mother. There are other children in the nursery, only a few years older or younger, who are disliked on all sorts of other grounds, but chiefly because the parents'



love has to be shared with them, and for this reason they are repulsed with all the wild energy characteristic of the emotional life of those years. If it is a younger brother or sister (as in three of my four cases) it is despised as well as hated; and yet it attracts to itself the share of affection which the blinded parents are always ready to give to the youngest child, the spectacle of which cannot be avoided. One soon learns that being beaten, even if it does not hurt very much, signifies a deprivation of love and a humiliation. And many children who believed themselves securely enthroned in the unshakable affection of their parents have been cast down by a single blow from all the heavens of their imaginary omnipotence. The idea of the father beating this hateful child is therefore an agreeable one, quite apart from whether he has actually been seen doing it. It means: "My father does not love this other child, *he only loves me.*"

This then is the content and meaning of the phantasy of beating in its first phase. The phantasy obviously gratifies the child's jealousy and is dependent upon the erotic side of its life, but it is also powerfully reinforced by its egoistic interests. It remains doubtful, therefore, whether it ought to be described as purely "sexual", nor can one venture to call it "sadistic". As is well known, all the signs upon which we are accustomed to base our distinctions tend to melt as we get nearer to the source. So perhaps we may say in words like those of the promise given by the three Witches to Banquo: Not clearly sexual, not in itself sadistic, but yet the stuff from which both will later come. In any case, however, there is no ground for suspecting that in this first phase the phantasy is already at the service of an excitement, which by involving the genitals finds its outlet in an onanistic act.

It is clear that the sexual life of the child has reached the stage of genital organisation, now that its incestuous love has made this premature choice of an object. This can be demonstrated more easily in the case of boys, but is also indisputable in the case of girls. Something like a premonition of what are later to be the final and normal sexual aims governs the libidinous tendencies of a child; we may justly wonder why this should be so, but we may regard it as a proof of the fact that the genitals have already taken on their share in the state of excitement. With boys the desire to beget a child from their mother is never absent, with girls the desire to have a child by their father is equally constant;



and this in spite of their being completely incapable of forming any clear idea of the means for fulfilling this desire. The child seems to be convinced that the genitals have something to do with the matter, even though in its constant brooding it may look for the essence of the presumed intimacy between its parents in relations of another sort, such as in their sleeping together, micturating in each other's presence, etc.; and material of the latter kind can be more easily apprehended in verbal images than the mystery that is connected with the genitals.

But the time comes when this early blossoming is nipped by the frost. None of these incestuous loves can avoid the fate of repression. They may succumb to it on the occasion of some discoverable external event which leads to disillusionment — such as unexpected slights, the unwelcome birth of a new brother or sister (which is felt as faithlessness), etc.; or the same thing may happen owing to inner conditions apart from any such events, perhaps simply because their yearning so long remains unsatisfied. It is unquestionably true that the events are not the effective causes, but that these love affairs are bound to be wrecked sooner or later, though we cannot say upon what. Most probably they pass because their time is over, because the children have entered upon a new phase of development, in which they are compelled to recapitulate from the history of mankind the repression of the choice of an incestuous object, just as at an earlier stage they were obliged to choose an object of this very sort.<sup>1</sup> (*Cf.* the part played by Fate in the myth of *Œdipus*). Nothing that is unconsciously present as a mental product of the incestuous emotion of love is taken over by consciousness in the new phase; and whatever had already come into consciousness is expelled from it. At the same time as this process of repression takes place, a sense of guilt appears. This is also of unknown origin, but there is no doubt whatever that it is connected with the incestuous desires, and that it is justified by the persistence of these desires in the unconscious.

The phantasy of the period of incestuous love had said: "He (my father) loves only me, and not the other child, for he is beating it." The sense of guilt can discover no punishment more severe than the reversal of this triumph: "No, he does not love

<sup>1</sup> For an account of the phylogenetic equivalents of these two phases see *The Psycho-Analytic Study of the Family*, by J. C. Flügel. [Ed.]



you, for he is beating you." In this way the phantasy of the second phase, that of being beaten by the father, is a direct expression of the sense of guilt, to which the love for the father is now subordinated. The phantasy, therefore, has become masochistic. So far as I know this is always so; a sense of guilt is invariably the factor that transforms sadism into masochism. But this is certainly not the whole content of masochism. The sense of guilt cannot have won the field alone; a share must also fall to the emotion of love. We must remember that we are dealing with children in whom the sadistic component was able for constitutional reasons to develop prematurely and in isolation. We need not abandon this point of view. It is just those children who find it particularly easy to hark back to the pregenital, sadistic-anal organisation of their sexual life. If the genital organisation, when it has scarcely been effected, is met by repression, it not only follows that every mental counterpart of the incestuous love becomes unconscious, or remains so, but there is another result as well: a regressive debasement of the genital organisation itself to a lower level. "My father loves me" was meant in a genital sense; owing to the regression it is turned into "My father is beating me (I am being beaten by my father)". This being beaten is now a meeting place between the sense of guilt and sexual love. *It is not only the punishment for the forbidden genital relation, but also the regressive substitute for it*, and from this latter source it derives the libidinous excitement which is from this time forward attached to it, and which finds its outlet in onanistic acts. Here for the first time we have the essence of masochism.

This second phase—the child's phantasy of being itself beaten by its father—remains as a rule unconscious, probably in consequence of the intensity of the repression. I cannot explain why nevertheless in one of my six cases, that of a male, it was consciously remembered. This man, now grown up, had preserved the fact clearly in his memory that he used to employ the idea of being beaten by his mother for the purpose of onanism; though to be sure he soon substituted for his own mother the mothers of his school-fellows or other women who in some way resembled her. It must not be forgotten that when a boy's incestuous phantasy is transformed into the corresponding masochistic one, one more reversal has to take place than in the case of a girl, namely the substitution of passivity for activity; and this additional degree of



distortion may save the phantasy from having to remain unconscious as a result of repression. In this way the sense of guilt would be satisfied by regression instead of by repression. In the female cases the sense of guilt, in itself perhaps more exacting, could be appeased only by a combination of the two.

In two of my four female cases an artistic superstructure of day-dreams, which was of great significance for the life of the person concerned, had grown up over the masochistic phantasy of beating. The function of this superstructure was to make possible the feeling of gratified excitement, even though the onanistic act was abstained from. In one of these cases the content—being beaten by the father—was allowed to venture again into consciousness, so long as the person's own ego was made unrecognisable by a thin disguise. The hero of these stories was invariably beaten (or later only punished, humiliated, etc.) by his father.

I repeat, however, that as a rule the phantasy remains unconscious, and has first to be reconstructed in the course of the analysis. This fact perhaps vindicates patients who say they remember that with them onanism made its appearance before the third phase of the beating phantasy (shortly to be discussed), and that this phase was only a later addition, made perhaps under the impression of scenes at school. Every time we gave credit to these statements, we always felt inclined to assume that the onanism was at first under the dominion of unconscious phantasies for which conscious ones were substituted later.

We look upon the phantasy of beating in its familiar third phase, which is its final form, as a substitute of this sort. Here the child who produces the phantasy now appears at most as a spectator, while the father persists in the shape of a teacher or some other person in authority. The phantasy, which now resembles that of the first phase, seems to have become sadistic once more. It appears as though in the phrase, "My father is beating the other child, he loves only me", the stress has been shifted back on to the first part after the second part has undergone repression. But only the form of this phantasy is sadistic; the gratification which is derived from it is masochistic. Its significance lies in the fact that it has taken over the libidinous "charge" of the repressed portion and at the same time the sense of guilt which is attached to its content. All of the many indeterminate children who are



being beaten by the teacher are after all nothing more than substitutes for the child itself.

We find here for the first time too something like a constant relation of sex among the persons who play a part in the phantasy. The children who are being beaten are almost invariably boys, in the phantasies of boys just as much as in those of girls. This characteristic is naturally not to be explained by any rivalry between the sexes, as otherwise of course in the phantasies of boys it would be girls who were being beaten; and it has nothing to do with the sex of the child who was hated in the first phase, but it points to a complication in the case of girls. When they turn away from their incestuous love for their father, with its genital significance, they easily abandon their feminine rôle. They spur their "masculine complex" (v. Ophuijsen) into activity, and from that time forward only want to be boys. For that reason the whipping-boys who represent them are boys too. In both the cases of day-dreaming—one of which almost rose to the level of a work of art—the heroes were always young men; indeed women used never to come into these creations at all, and only made their first appearance after many years, and then in minor parts.

## V.

I hope I have brought forward my analytic observations in sufficient detail, and I should only like to remark that the six cases I have mentioned so often do not exhaust my material. Like other analysts, I have at my disposal a far larger number of cases which have been investigated less thoroughly. These observations can be made use of along various lines: for elucidating the genesis of the perversions in general and of masochism in particular, and for estimating the part played by difference of sex in the dynamics of neurosis.

The most striking result of such a discussion concerns the origin of the perversions. The view which brought into the foreground in this connection the constitutional reinforcement or premature growth of a single sexual component is not shaken, indeed; but it does not comprise the whole truth. The perversion is no longer an isolated fact in the child's sexual life, but falls



into its place among the typical, not to say normal, processes of development which are familiar to us. It is brought into relation with the child's incestuous object-love, with its Œdipus complex. It first comes into prominence in the sphere of this complex, and after the complex has broken down it remains over, often quite by itself, the inheritor of its store of libido, and weighed down by the sense of guilt that was attached to it. The abnormal sexual constitution, finally, has shown its strength by forcing the Œdipus complex into a particular direction, and by compelling it to leave an unusual residue behind.

A perversion in childhood, as is well known, can become the basis for the construction of a perversion having a similar sense and persisting throughout life, one which eats up the person's whole sexual life. On the other hand the perversion can be broken off and remain in the background of a normal sexual development, from which, however, it continues to withdraw a certain amount of energy. The former case is the one which was already known before the days of analysis, but the gulf between the two is almost filled up by the analytic investigation of fully developed perversions of this sort. For we find often enough with these perverts that they too made an attempt at developing normal sexual activity, usually at the age of puberty. But their attempt had not enough force in it and was abandoned in the face of the first obstacles which inevitably arise, whereupon they fell back upon their infantile fixation once and for all.

It would naturally be important to know whether the origin of the infantile perversions from the Œdipus complex can be maintained as a general principle. While this cannot be decided without further investigation, it does not seem impossible. When we recall the anamneses which have been obtained in adult cases of perversion we cannot fail to notice that the decisive impression, the "first experience", of all these perverts, fetishists, etc. is scarcely ever referred back to a time earlier than the sixth year. At this time, however, the supremacy of the Œdipus complex is already over; the experience which is recalled, and which has been effective in such a puzzling way, may very well have represented the legacy of that complex. The connections between the experience and the complex which is by this time repressed are bound to remain obscure so long as analysis has not thrown any light on the time before the first "pathogenic" impression. So it may be imagined



how little value is to be attached, for instance, to an assertion that a case of homosexuality is congenital, when the ground given for this belief is that ever since his eighth or sixth year the person in question has felt inclinations only towards his own sex.

If, however, the derivation of perversions from the Œdipus complex can be generally established, our estimate of its importance will have gained added strength. For in our opinion the Œdipus complex is the nucleus itself of a neurosis, and the infantile sexuality which culminates in this complex is the true determinant of the neurosis. What remains of the complex in the unconscious represents the predisposition to the later development of neuroses in the adult. In this way the phantasy of beating and other analogous perverse fixations would also only be precipitates of the Œdipus complex, so to say scars after the process is completed, just as the notorious "feeling of inferiority" corresponds to a narcissistic scar of the same sort. In taking this view of the matter I must express my unreserved agreement with Marcinowski, who has recently put it forward most happily.<sup>1</sup> As is well known, this neurotic delusion of insignificance is only a partial one, and is completely compatible with the existence of a self-overestimation derived from other sources. The origin of the Œdipus complex itself, and the destiny which compels man, probably alone among all animals, to begin his sexual life twice over, first like all other creatures in his early childhood, and then after a long interruption once more at the age of puberty—all the problems that are connected with man's "archaic heritage"—have been discussed by me elsewhere, and I have no intention of going into them in this place.

Little light is thrown upon the genesis of masochism by our discussion of the phantasy of beating. To begin with there seems to be a confirmation of the view that masochism is not the primary expression of an impulse, but originates from sadism which has been turned round and directed against the self, that is to say, by means of regression from an object to the ego.<sup>2</sup> Impulses with a passive aim must from the first be admitted to exist, especially among women. But passivity is not the whole of

<sup>1</sup> "Die erotischen Quellen der Minderwertigkeitsgefühle", *Zeitschrift für Sexualwissenschaft*, 1918, IV.

<sup>2</sup> Cf. "Triebe und Tribschicksale" in *Sammlung kleiner Schriften*, IV. Folge, 1918.



masochism. The characteristic of "pain" (*Unlust*) belongs to it as well, one so strange in the case of the gratification of an instinct. The transformation of sadism into masochism appears to be due to the influence of the sense of guilt concerned in the act of repression. Repression, therefore, is operative here in three ways: it renders the consequences of the genital organisation unconscious, it compels this organisation itself to regress to the earlier sadistic-anal stage, and it transforms the sadism of this stage into masochism, which is passive and again in a certain sense narcissistic. The second of these three effects is made possible by the weakness of the genital organisation, which must be presupposed in these cases. The third becomes necessary because the sense of guilt takes the same objection to sadism as to the incestuous choice of an object with its genital implication. Again, the analyses do not tell us the origin of the sense of guilt itself. It seems to be brought along by the new phase upon which the child is entering, and if it afterwards persists it seems to correspond to a scar-like structure similar to the feeling of inferiority. According to our present orientation in the structure of the ego, which is as yet uncertain, we should assign it to that grade in the mental hierarchy (*Instanz*) which sets itself up as a critical conscience over against the rest of the ego, which produces Silberer's functional phenomenon in dreams, and which cuts itself loose from the ego in delusions of observation.

We may note too in passing that the analysis of the childish perversion dealt with here is also of help in solving an old riddle — one which, it is true, has always troubled those who have not accepted psycho-analysis more than analysts themselves. Yet still recently even E. Bleuler regarded it as a remarkable and inexplicable fact that neurotics make onanism into the central point of their sense of guilt. We have long assumed that this sense of guilt relates to the onanism of early childhood and not to that of puberty, and that in the main it is to be connected not with the act of onanism but with the phantasy which, although unconscious, lies at its root—that is to say, with the Œdipus complex.

As regards the third and apparently sadistic phase of the phantasy of beating, I have already discussed the significance that it gains from carrying with it an excitement impelling towards onanism; and I have shown how it arouses activities of phantasy, which on the one hand continue the phantasy along the same



line, and on the other hand neutralise it by way of compensation. Nevertheless the second phase, the unconscious and masochistic one, in which the child itself is being beaten by its father, is incomparably the more important. Not only because it continues to operate through the agency of the phase that takes its place; but we can also detect effects upon the character which are directly derived from its unconscious setting. People who harbour phantasies of this kind develop a special sensitiveness and irritability towards anyone whom they can put among the class of fathers. They allow themselves to be easily offended by a person of this kind, and in this way (to their own sorrow and cost) bring about the realisation of the imagined situation of being beaten by their father. I should not be surprised if it were one day possible to prove that the same phantasy is the basis of the querulous delusions of paranoia.

## VI.

It would have been quite impossible to give a clear description of the infantile phantasies of beating if I had not limited it, except in one or two connections, to the state of things in women. I will repeat the facts shortly: the little girl's phantasy of beating goes through three phases, of which the first and third are consciously remembered, the middle one remaining unconscious. The two conscious phases appear to be sadistic, whereas the middle and unconscious one is undoubtedly of a masochistic nature; its content consists in being beaten by the father, and it carries with it the store of libido and the sense of guilt. In the first and third phantasies the child who is being beaten is always someone else; in the middle phase it is only the child itself; in the third phase it is almost invariably only boys who are being beaten. The person beating is from the first the father, but is later on a substitute taken from the class of fathers. The unconscious phantasy of the middle phase had primarily a genital significance, and developed by means of repression and regression out of an incestuous desire to be loved by the father. Another fact, though its connection with the rest does not appear to be close, is that between the second and third phases the girls change their sex, for in the phantasies of the latter phase they turn into boys.



I have not been able to get so far in my knowledge of phantasies of beating among boys, perhaps because my material was unfavourable. I naturally expected to find a complete analogy between the state of things in the case of boys and in that of girls, the mother taking the father's place in the phantasy. This expectation seemed to be fulfilled; for the content of the boy's phantasy which was taken to be the corresponding one was actually his being beaten by his mother (or later on by a substitute for her). But this phantasy, in which the boy's own self was retained as the object, differed from the second phase in the girl's in that it was able to become conscious. If on this account, however, an attempt was made to draw a parallel between it and the third phase of the girl's phantasy, a new difference was found, for the boy's own person was not replaced by many, unknown, and undetermined children, least of all by many girls. Therefore the expectation of a complete parallelism was mistaken.

My male cases with an infantile phantasy of beating comprised only a few who did not exhibit some other gross injury to their sexual activities, but on the other hand a fairly large number of persons who would have to be described as true masochists in the sense of a sexual perversion. They were either people who obtained their sexual gratification exclusively from onanism accompanied by masochistic phantasies; or they were people who had succeeded in combining masochism with their genital activity in such a way as to bring about erection and emission, or to carry out normal coitus with the help of masochistic contrivances and under similar conditions. In addition to this there was the rarer case in which a masochist is interfered with in his perverse activities by the appearance of obsessional ideas of unbearable intensity. Now perverts who can obtain gratification rarely have occasion to come in search of analysis. But as regards the three classes of masochists that have been mentioned there may be strong motives to induce them to go to an analyst. The masochistic onanist finds that he is absolutely impotent if after all he does attempt coitus with a woman; and the man who has hitherto effected coitus with the help of a masochistic idea or contrivance may suddenly make the discovery that the alliance which was so convenient for him has broken down, his genital organs no longer reacting to the masochistic stimulus. We are accustomed confidently to promise recovery to psychically impotent patients



who come to us for treatment; but we ought to be more guarded in making this prognosis so long as the dynamics of the disturbance are unknown to us. It comes as a disagreeable surprise if the analysis reveals the cause of the "merely psychical" impotence to be a perfect masochistic attitude, perhaps deeply embedded since infancy.

As regards these masochistic men, however, a discovery is made at this point which warns us not to pursue the analogy between their case and that of women any further at present, but to judge the matter independently. For the fact emerges that in their masochistic phantasies, as well as in the contrivances they adopt for their realisation, they invariably transfer themselves into the part of a woman; that is to say, their masochistic attitude coincides with a *feminine* one. This can easily be demonstrated from details of the phantasies; but many patients are even aware of it themselves, and give expression to it as a subjective conviction. It makes no difference if in a fanciful embellishment of the masochistic scene they keep up the fiction that a mischievous boy, or page, or apprentice is going to be punished. But the persons who administer chastisement are always women, both in the phantasies and in the contrivances. This is confusing enough; and the further question must be asked whether this feminine attitude already forms the basis of the masochistic element in the infantile phantasy of beating.

Let us therefore leave aside consideration of the state of things in cases of adult masochism, which it is so hard to clear up, and turn to the infantile phantasy of beating in the male sex. Analysis of the earliest years of childhood once more allows us to make a surprising discovery in this field. The phantasy which has as its content being beaten by the mother, and which is conscious or can become so, is not a primary one. It possesses a preceding stage which is invariably unconscious and has as its content: "*I am being beaten by my father*". This preliminary stage, then, really corresponds to the second phase of the phantasy in the girl. The familiar and conscious phantasy: "I am being beaten by my mother," takes the place of the third phase in the girl, in which, as has been mentioned already, unknown boys are the objects that are being beaten. I was not able to demonstrate among boys a preliminary stage of a sadistic nature that could be set beside the first phase of the phantasy in girls, but I will not now express



any final disbelief in its existence, for I can readily see the possibility of meeting with more complicated types.

In the male phantasy—as I shall call it briefly, and, I hope, without any risk of being misunderstood—the being beaten also stands for being loved (in a genital sense), though this has been reduced to a lower level owing to regression. So the original form of the unconscious male phantasy was not the provisional one that we have hitherto given: “I am being beaten by my father”, but rather: “*I am loved by my father*”. The phantasy has been transformed by the processes with which we are acquainted into the conscious phantasy: “*I am being beaten by my mother*”. The boy’s phantasy of beating is, therefore, passive from the very beginning, and is derived from a feminine attitude towards his father. It corresponds to the Œdipus complex just as the feminine one (that of the girl) does; only the parallel relation which we expected to find between the two must be given up in favour of a common character of another kind. *In both cases the phantasy of being beaten has its origin in an incestuous attachment to the father.*

It will help to make matters clearer if at this point I enumerate the other similarities and differences between the phantasies of beating in the two sexes. In the case of the girl the unconscious masochistic phantasy starts from the normal attitude of the Œdipus Complex; in that of the boy it starts from the inverted attitude, in which the father is taken as the object of love. In the case of the girl there is a first step towards the phantasy (the first phase), in which the beating figures without any special significance and is performed upon a person who is viewed with jealous hatred. Both of these features are absent in the case of the boy, but this is precisely a difference which might be removed by more fortunate observation. In her transition to the conscious phantasy which takes the place of the unconscious one the girl retains the figure of her father, and in that way keeps unchanged the sex of the person beating; but she changes the figure and sex of the person being beaten, so that eventually a man is beating male children. The boy, on the contrary, changes the figure and sex of the person beating, by putting his mother in the place of his father; but he retains his own figure, with the result that the person beating and the person being beaten are of opposite sexes. In the case of the girl the situation which was originally masochistic (passive)



is transformed into a sadistic one by means of repression, and its sexual quality is effaced. In the case of the boy the situation remains masochistic, and shows a greater resemblance to the original phantasy with its genital significance, since there is a difference of sex between the person beating and the person being beaten. The boy evades his homosexuality by repressing and remodelling his unconscious phantasy; and the remarkable thing about his later conscious phantasy is that it has for its content a feminine attitude without the homosexual choice of object. By the same process, on the other hand, the girl escapes from the demands of the erotic side of her life altogether. She turns herself in phantasy into a man, without herself becoming active in a masculine way, and is no longer anything but a spectator of the event which takes the place of a sexual act.

We are justified in assuming that no great change is effected by the *repression* of the original unconscious phantasy. Whatever is repressed from consciousness or replaced in it by something else remains intact and potentially operative in the unconscious. The effect of *regression* to an earlier stage of the sexual organisation is quite another matter. As regards this we are led to believe that the state of things changes in the unconscious as well: so that in both sexes the masochistic phantasy of being beaten by the father, though not the passive phantasy of being loved by him, lives on in the unconscious after repression has taken place. There are, besides, plenty of indications that the repression has only very incompletely attained its object. The boy who has wanted to escape from the homosexual choice of object, and who has not changed his sex, nevertheless feels like a woman in his conscious phantasies, and endows the women who are beating him with masculine attributes and characteristics. The girl, who has even renounced her sex, and who has upon the whole accomplished a more fundamental work of repression, nevertheless does not get free from her father; she does not venture to do the beating herself; and since she has herself become a boy, it is principally boys whom she causes to be beaten.

I am aware that the differences that I have here described between the two sexes in regard to the nature of the phantasy of beating have not been cleared up sufficiently. But I shall not make the attempt to unravel these complications by tracing out their dependence upon other factors, as I do not consider that



the material for observation is exhaustive. So far as it goes, however, I should like to make use of it as a test for two theories. These theories stand in opposition to one another, though both of them deal with the relation between repression and sexual character, and each, according to its own view, represents the relation as a very intimate one. I may say beforehand that I have always regarded both theories as incorrect and misleading.

The first of these theories is anonymous. It was brought to my notice many years ago by a colleague with whom I was at that time on friendly terms. The theory is so attractive on account of its simplicity and comprehensiveness that the only wonder is that it should not have found its way into the literature hitherto except in a few scattered allusions. It is based upon the fact of the bisexual constitution of human beings, and asserts that the motive force of repression in each individual is a struggle between the two sexual characters. The dominating sex of the person, that which is the more strongly developed, has repressed the mental representation of the subordinated sex into the unconscious. Therefore the nucleus of the unconscious (that is to say, what is repressed) is in each human being that side of him which belongs to the opposite sex. Such a theory as this can only have an intelligible meaning if we assume that a person's sex is to be determined by the formation of his genitals; for otherwise it would not be certain which is the stronger sex of a person, and we should run the risk of reaching from the results of our inquiry the very fact which has to serve as its point of departure. To put the theory briefly: with men, what is unconscious and repressed can be traced back to the activity of feminine impulses; and conversely with women.

The second theory is of more recent origin. It is in agreement with the first one in so far as it too represents the struggle between the two sexes as being the decisive cause of repression. In other respects it comes into conflict with the former theory; moreover it looks for support to sociological rather than biological sources. According to this theory of the "masculine protest", formulated by Alfred Adler, every individual makes efforts not to remain on the inferior "feminine line of development", and struggles towards the masculine line of development, from which gratification can alone be derived. Adler makes the masculine protest responsible for the whole formation of character and neuroses. Un-



fortunately he makes so little distinction between the two processes, which certainly have to be kept separate, and sets altogether so little store in general by the fact of repression, that to attempt to apply the doctrine of the masculine protest to repression brings with it the risk of being misunderstood. In my opinion such an attempt could only lead us to infer that the masculine protest, the desire to break away from the feminine line of development, was in every case the motive force of repression. What represses, therefore, would always be the activity of a masculine impulse, and what is repressed would be that of a feminine one. But symptoms would also be the result of a feminine activity, for we cannot discard the characteristic feature of symptoms — that they are substitutes for what is repressed, substitutes that have made their way out in spite of repression.

Now let us take these two theories, which may be said to have in common a sexualisation of the process of repression, and test them by applying them to the example of the phantasy of beating which we have been studying. The original phantasy, "I am being beaten by my father", corresponds, in the case of the boy, to a feminine attitude, and is therefore an expression of that part of his disposition which belongs to the opposite sex. If this part of him undergoes repression the first theory seems shown to be correct; for this theory set it up as a rule that what belongs to the opposite sex is identical with what is repressed. It scarcely answers to our expectations, it is true, when we find that the conscious phantasy, which arises after repression has been accomplished, nevertheless exhibits the feminine attitude once more, though this time directed towards the mother. But we will not go into these doubtful points, when the whole question can be so quickly decided. There can be no doubt that the original phantasy in the case of the girl, "I am being beaten (*i. e.* I am loved) by my father", represents a feminine attitude, and corresponds to her dominating and manifest sex; according to the theory, therefore, it ought to escape repression, and there would be no need for its becoming unconscious. But as a matter of fact it does become unconscious, and is replaced by a conscious phantasy which disavows the girl's manifest sexual character. The theory is therefore useless as an explanation of phantasies of beating and is contradicted by the facts. It might be objected that it is precisely in unmanly boys and unwomanly girls that these phantasies of



beating appeared and had this history; or that it was a trait of femininity in the boy and of masculinity in the girl which must be made reponsible—that is, for the production of a passive phantasy in the boy, and its repression in the girl. We should be inclined to agree with this view, but it would be none the less impossible to defend the supposed relation between manifest sexual character and the choice of what is destined for repression. In the last resort we can only see that both in male and female individuals the activity of masculine as well as of feminine impulses is found, and that each can equally well undergo repression and so become unconscious.

The theory of the masculine protest seems to maintain its ground very much better on being tested in regard to the phantasies of beating. In the case of both boys and girls the phantasy of beating corresponds to a feminine attitude—one, that is, in which the individual is lingering upon the feminine line of development—and both sexes hasten to get free from this attitude by repressing the phantasy. Nevertheless it seems to be only with the girl that the masculine protest is attended with complete success, and in that instance indeed an ideal example is to be found of the operation of the masculine protest. With the boy the result is not entirely satisfactory; the feminine line of development is not given up, and the boy is certainly not “on the top” in his conscious masochistic phantasy. It would therefore agree with the expectations derived from the theory if we were to recognise that this phantasy was a symptom which had come into existence through the failure of the masculine protest. It is a disturbing fact, to be sure, that the girl’s phantasy originating in repression should also have the value and meaning of a symptom. In this instance, where the masculine protest has completely achieved its object, surely the determining condition for the construction of a symptom should be absent.

Before we are led by this difficulty to form a suspicion that the whole conception of the masculine protest is inadequate to meet the problem of neuroses and perversions, and that its application to them is unfruitful, we will for a moment leave the passive phantasies of beating and turn our attention to the manifestations of other impulses in the sexual life of the child,—manifestations which have equally undergone repression. No one can doubt that there are also desires and phantasies which keep



to the masculine line of development from the very start, and which are the expression of the activity of masculine impulses—sadistic tendencies, for instance, or a boy's lustful feelings towards his mother, which arise out of the normal Œdipus complex. It is no less certain that these impulses are also overtaken by repression. If the masculine protest is to be taken as having satisfactorily explained the repression of passive phantasies (which later become masochistic), then it becomes for that very reason totally inapplicable to the opposite case of active phantasies. That is to say, the doctrine of the masculine protest is altogether incompatible with the fact of repression. Only those who are prepared to throw away all that has been acquired in psychology since Breuer's first cathartic treatment and by means of it can expect that the principle of the masculine protest will acquire any significance in the elucidation of the neuroses and perversions.

The theory of psycho-analysis (a theory based upon observation) holds firmly to the view that the motive forces of repression must not be sexualised. Man's archaic heritage forms the nucleus of the unconscious mind; and whatever part of that heritage has to be left behind in the advance to later phases of development, because it is useless, or incompatible with what is new and harmful to it, falls a victim to the process of repression. This selection is made more successfully with one group of impulses than with the other. In virtue of special circumstances which have often been pointed out already, the latter group, that of the sexual impulses, are able to defeat the intentions of repression, and to enforce their representation by substitutive structures of a disturbing kind. For this reason infantile sexuality, which is held under repression, acts as the chief impulsive force in the construction of symptoms; and the essential part of its content, the Œdipus complex, is the nuclear complex of neuroses. I hope that in this paper I have raised an expectation that the sexual aberrations of childhood, as well as those of mature life, are ramifications of the same complex.



## EROTISM AS PORTRAYED IN LITERATURE

by

FREDERIC J. FARNELL, Providence, Rhode Island.

"It is in and through symbols that man, consciously or unconsciously, lives, works, and has his being; those ages, moreover, are accounted the noblest which can the best recognize symbolical worth and prize it the highest".

The old saying, "Tell me what you read and I will tell you what you are", is surely a truism. The creative instincts of the growing boy, the adoration and effectiveness of the pubescent girl, are oftentimes their feelings kept buried through their reading matter. And yet, what is it in their reading which keeps these tastes and feelings alive? Is it not the word symbolization which speaks to the unconscious life, or better, in reality the author's unconscious life speaking to our unconscious life?

The fact that authors reveal more than they intend and that that which is revealed is an objective product directly related to the life of the writer is a factor of recognized psychological determination. Instead of literature being flooded with foolish, meaningless and purposeless verse or prose, which is the written expression of the literary man, it can be demonstrated that no expression, however trifling it may appear on the surface, is unmotivated.

The general attitude of people is to recognize poetry and the novel as a beautiful piece of material, probably portraying a wonderful character or a well worked out plot, just as they do a piece of statuary or a picture, that is, they are satisfied with the surface when the real genuine value of the poem or the novel is the interpretation of the writer's own feelings.

The feelings of the writer are the sum total of his reading, his early education, his contact with others in this world, his fortunes and misfortunes, his parental relations and influences, his infantile repressions, youthful love affairs and such problems which have entered into his inner life. Hence all this will tend to influence his productions, colored and directed by his ideas and emotions.



His present and his past, his secret aspirations and his most intimate "soulful" feelings are bound to crop out in his verse or his prose, manifesting here his love, there his hatred, again a faulty adjustment, now a gratified wish.

With a few facts about an author and his works before you, one can readily size up the man, analyze his strong characteristics and interpret much in his writings as indications of strength or manifestations of weakness in his personality or make-up. These indications of strength or manifestations of weakness are the controlling force, and direct his life energy into avenues which meet his interests and offer to him a satisfaction for the time. The weaknesses are usually undeveloped phases of his personality and revert to the infantile. This infantile life plays a great part in the later life of the writer. That power or influence exerted by the parents upon the child (author), his unconscious attachment to his mother and the perseveration of this first love-model in his mind, make it difficult, on reaching the adult life, when love is sought outside the family, to reach a satisfactory model. Nature demands at puberty a separation from the parent and the development of an independent existence. When this separation is prevented, because the parents cannot endure the apparent loss, or owing to an inner conflict and struggle which fails to separate it, changes in the personality occur, producing jealousy, criticism, hatred, irritability or over-determined sympathy, coddling, timidity, fear. Here in childhood and youth are laid the seeds of one's future emotional life; it has been stated: "That belief and conduct are the seeds and fruit of a hidden soul."

Keeping in mind that the infantile life of a child is polymorphous perverse, meaning that many forms of perversion exist freely and do not become fixed until after puberty, which fixation is dependent upon the developed personality, environment, friendship, etc., it can readily be seen that at least four so-called abnormal types may be developed and fixed at the pubescent stage.

Let us develop one or two types as manifested by literary productions, discussing first inversion, conscious or unconscious. Children do display friendships for members of their own sex; in later life attachments may remain. Further strengthening of this abnormal development is the loss of paternal control and the increasing of a mother love. This love is soon repressed and he identifies himself with his mother but loves other boys like himself.



He may like women but he will transfer any excitation for them to a boy in order to be faithful to his mother.

In literature this sublimated inversion or homosexuality is manifest by excessive grief and sorrow or intense devotion. In Tennyson's "In Memoriam"

More than my brothers are to me, —  
 Let this not vex thee, noble heart!  
 I know thee of what force thou art  
 To hold the costliest love in fee.

And

For this alone on Death I wreak  
 The wrath that garners in my heart;  
 He put our lives so far apart  
 We cannot hear each other speak.

Whereas in "The Dead Poet", by Oscar Wilde, devotion is quite manifest:

I dreamed of him last night  
 I saw his face  
 All radiant and unshadowed of distress  
 And as of old, in music measureless,  
 I heard his golden voice and marked him trace  
 Under the common thing the hidden grace  
 And conjure wonder out of emptiness  
 Till mean things put on beauty like a dress  
 And all the world was an enchanted place.

There is no doubt that society should see that man learns from experience, but the poet or artist, in general, rarely does, because he is as a rule fundamentally abnormal. Conventionalities and rules of society are presumably made by normal people for normal people. Defeat of these rules is not always the best, but oftentimes artists are the greatest losers even though a compromise may be possible, since there are personalities in which a compromise is impossible; that is, where the antagonism in the individual personality is between the spirit and the flesh and where to sacrifice one for the other would be a peril. Such an individual was Paul Verlaine. He writes in his "Confessions", "... in the beginning there was no question of any sort of affection or



sympathy between two natures so different as that of the poet of the "Asis" (Arthur Rimbaud) and mine, but simply of an extreme admiration and astonishment before this boy of sixteen, who had already written things". This passed, however, into personal feeling and both Verlaine and Rimbaud began a life of vagabondage, wandering about until Verlaine was arrested in Brussels and sentenced to jail for eighteen months on a charge of homosexuality. Verlaine was a man of sensation, so to speak, a dreamer, filled with passion, love and spiritual humility. Rimbaud, on the contrary, a man of action. (This manifests the inhibitive female male character.) Without going into detail, the poems of both writers show clearly the various stages of their lives, evincing their devotion and friendship, Verlaine's unhappy marriage and conversion into Catholicism, as well as Rimbaud's attempt to manifest omnipotence.

Another phase of perversion is seen in the so-called fixation of the libido or energy in the sadistic component. That is, the great desire to "hurt" in order to receive one's pleasure. In the beginning the pleasure is obtained in or from the pleasure or erogenous zones, it is auto-erotic; later it is obtained through other persons as sexual objects either by injury to body or mind, by striking or injuring the body or by strong verbal language. There may be partial infantile impulses such as exhibiting one's self, touching or looking. Boccaccio's "Decameron" is the author's attempt to revel in his repressed exhibitionism by causing the characters to expose themselves and hence reach an infantile reaction. (Do not parents laugh and enjoy watching their little children romping about the room naked?).

Jack London, in his "Sea Wolf" says " . . . and the body shall be cast into the sea". How many fights occur in his novel, how many individuals are killed, " . . . and their bodies cast into the sea?" This desire to devour at all cost, or, better, to keep one's self from being devoured, is merely a defense mechanism. Even in his attempted love affair with Maud only those trying experiences, calling for endurance, grit, and trials which wear out the body, come forth; wear them out, hurt them slowly, another sadistic expression. In real life London boasted as a fighter.

The opposite of the sadistic is the masochistic component, meaning a pleasure obtained from suffering injury to self. Edgar Allen Poe provides examples in his "Purloined Letter", "The Masque of the Red Death"; "The Murders in the Rue Morgue", which are



all examples of Poe's repressed masochism, a qualitative not a quantitative disturbance, but one absolutely essential to the personality of Poe. He was a man who hid his intimacy with the beautiful and joyful and his passionate mental character from us. The more revolting, horrible and distasteful he could be in his creative imagination, evolving spirits of annoyance throughout his writings, the more he compensated for his secrecy and intimacy with the beautiful and joyful which were hidden.

The narcissistic component which is the fixation of the sexual life in the love for itself, its own body, is a basis for the development of egoism which is manifest in many literary individuals.

In America probably the most objective author of this type is Walt Whitman, whose narcissistic life is sublimated in many beautiful poems. In the "Song of Myself" he says,

While they discuss I am silent and go bathe and admire myself  
Welcome is every organ and attribute of me and of any man  
hearty and clean

Not an inch nor a particle of an inch is vile and none shall be less  
familiar than the rest —

Having pried through the strata, analyzed to a hair, counsel'd with  
doctors and calculated close

I find no sweeter fat than sticks to my bones —

Divine am I, inside and out, and I make holy whatever I touch or am  
touch'd from.

The scent of these armpits' aroma finer than prayer

The head more than churches, bibles and all creeds

If I worship one thing more than another it shall be the  
spread of my body or any part of it

Translucent mould of me it shall be you!

I dote on myself, there is that lot of me and all so luscious.

It is said that Walt Whitman was greatly upset when he became aware of the fact that some critics referred to him as a homosexual and took occasion to write to a literary friend stating that he would have preferred never to have written certain poems (Calamus) if he gave anyone the impression that he was a homosexual. This sudden outburst of a defensive type rather over-determines the query and might have a tendency to strengthen the existence of the unconscious inversion.



In Belgium, however, Joris-Karl Huysmans, grouped by Huneker with the literary egoists, is probably one of the most distinctly repressive writers of the last century. From an early age he was a pessimist whose philosophy was that "sensation is the one certainty in a world, which may be well or ill arranged for each of us, what each of us feels it to be". The world to him was uncomfortable, unpleasant, ridiculous, — full of wretchedness. Values between the ugly and the beautiful were nil, everything was rated from the ugly or the disagreeable. Huysman is described as a cat which was courteous, perfectly polite, almost amiable, but all nerves ready to shoot out his claws at the least word. His indifference was characteristic in all environments, one of snarling at and criticizing others. He would answer with an accent of a pained surprise, an amused look of contempt and just slaughter any idea or reputation. With this developmental disorder in his personality there were the corresponding sexual inversions, his obstinacy and pessimism suppressing the normal sexual outlet which resulted in the production of the "En Ménage", a story of one dissatisfied with life, complaining of the injustice of his fate (a defense mechanism). Later "A Rebours" brings forth his hatred of life, its utter hopelessness, but throughout is woven a feeling of contact with nature which produces or excites his physical only to be repressed. This is followed by "En Rade" which is the narration of state of nerves in a cat which becomes intensely interesting to him in the agonies that it passes through, at the same time he attempts to bore the reader with detail. (This is an early sadistic tendency, cruelty to animals). "Là-Bas" is probably the only story of a case of Sadism, in a woman, depicted in literature. Symons says, "He manipulates the French language with a freedom sometimes barbarous". Thus far one observes a distinct pessimist with an exaggerated ego manifesting a homosexual component complimented by sadism and narcissism. The psycho-sexual personality dominated the greater part of his life. At the age of forty-seven, probably a psycho-biological change took place and an attempt to "find himself" is manifest in his novel "En Route". It is really a self analysis — an attempt to work out his own salvation, or one might say, an apology for being so rude, so harsh, so hateful, so disturbingly distasteful and at the same time an attempt to balance his troubled mind by thinking only in the soul-life, the spiritual life and the "uselessness of thinking



about anything but God". Finally "La Cathédrale" is produced which carries his attitude of mind further into the religious world. At about this time (age fifty) he becomes converted, or, better, reverted to Catholicism. With this he lost the distinctive character of his early writings, — it softened and it broadened. One might theorize at this point as to the relation of his biological changes to his resorting to religion for mental compensation, — did this biological change bring about a complete physical abstinence and as a result he entered this religious life in which the actual disappointments of his true life were ignored and replaced by mystical, religious fancies which served to fulfil his repressed wishes?

The love poems of Shelley portray clearly a more or less continuous unsatisfied craving for love. At the age of nineteen he was jilted by his cousin. This called for a marked emotion and repression which became manifest in his poems Julian and Maddalo, there sketching a most disastrous love disappointment. He marries rather upon the impulse but not with genuine love. He wishes to have a woman who loves him live with him and his wife. His wife deserts him and later commits suicide, following which Shelley marries the woman with whom he had had a platonic friendship. He, again, finding his love not fully satisfied, begins a platonic friendship with a sister-in-law (who later committed suicide) and Byron's mistress, yet it seemed he could not become satisfied; he craved love and hence his production of the "Ode to the West Wind". Wind in phallic worship is a fructifier and a creator, — in Hiawatha, Wenonah courts with the West Wind and becomes pregnant. Shelley had, just previously to writing this Ode, lost a girl child, his wife was depressed and he was craving love.

O wild West Wind, thou breath of Autumn's being,  
Thou, from whose unseen presence the leaves dead  
Are driven, like ghosts from an enchanter fleeing,

Yellow, and black, and pale, and hectic red,  
Pestilence-stricken multitudes: O thou,  
Who chariotest to their dark, wintry bed

The wingèd seeds, where they lie cold and low,  
Each like a corpse within its grave, until  
Thine azure sister of the Spring shall blow



Her clarion o'er the dreaming earth, and fill  
 (Driving sweet buds like flocks to feed in air)  
 With living hues and odours plain and hill:

Wild Spirit, which art moving everywhere;  
 Destroyer and preserver; hear, oh, hear!

\*            \*            \*

Make me thy lyre, even as the forest is:  
 What if my leaves are falling like its own!  
 The tumult of thy mighty harmonies

Will take from both a deep autumnal tone,  
 Sweet though in sadness. Be thou, Spirit fierce,  
 My spirit! Be thou me, impetuous one!

Drive my dead thoughts over the universe  
 Like withered leaves to quicken a new birth!  
 And, by the incantation of this verse,

Scatter, as from an unextinguished hearth  
 Ashes and sparks, my words among mankind!  
 Be through my lips to unawakened earth

The trumpet of a prophecy! O, Wind,  
 If Winter comes, can Spring be far behind?

During the next year still craving love and happiness he manifests his envy in "To the Skylark". He feels he has had sad love to the fullest degree and that the finding of his idea has not been obtained. He has pined for what he could not have and would just like to be happy like a bird flying graciously through the air without annoyance or disturbance.

Hail to thee, blithe Spirit!  
 Bird thou never wert  
 That from Heaven, or near it,  
 Pourest thy full heart  
 In profuse strains of unpremeditated art.

\*            \*            \*



What objects are the fountains  
Of thy happy strain?  
What fields, or waves, or mountains?  
What shapes of sky or plain?  
What love of thine own kind? What ignorance of pain?

With thy clear keen joyance  
Languor cannot be:  
Shadow of annoyance  
Never came near thee:  
Thou lovest — but ne'er knew love's sad satiety.

Waking or asleep,  
Thou of death must deem  
Things more true and deep  
Than we mortals dream,  
Or how could thy notes flow in such a crystal stream?

We look before and after,  
And pine for what is not:  
Our sincerest laughter  
With some pain is fraught;  
Our sweetest songs are those that tell of saddest thought.

Yet, if we could scorn,  
Hate, and pride, and fear;  
If we were things born  
Not to shed a tear,  
I know not how thy joy we ever should come near.

Better than all measures  
Of delightful sound,  
Better than all treasures  
That in books are found,  
Thy skill to poet were, thou scorner of the ground!

Teach me half the gladness  
That thy brain must know,



Such harmonious madness  
 From my lips would flow  
 The world would listen then — as I am listening now.

Two years before his death he meets his sweetheart, Mrs. Williams, and writes many short and beautiful lyrics inspired by her and produced because he could not attain her full love,—she was another man's wife.

"Prometheus Unbound" and "The Revolt of Islam" are probably defense writings indicating his ideals against the suffering he had undergone in his jilted love affair and his later unreciprocated love. He wants it known that reformers should not lose their lovers because they are reformers.

In Keats, also, one observes a similar mechanism, one based quite clearly upon a transferred love from his mother, who marries a second time, (Edipus displacement complex), to a sweetheart, Fanny Brawne. He came to grief, however, with Fanny, and then sought his compensation in nature's beauty by writing, yet maintaining his passionate love for her. In his "Ode on a Grecian Urn", he identifies himself with the Greek on the Urn who has no more chance of winning the love of Fanny than he himself. He thus expresses his unsatisfied desires, by creating beauty out of sorrow.

Thou still unravish'd bride of quietness,  
 Thou foster-child of Silence and slow Time,  
 Sylvan historian, who canst thus express  
 A flowery tale more sweetly than a rhyme:  
 What leaf-fringed legend haunts about thy shape  
 Of deities or mortal, or of both,  
 In Tempe or the dales of Arcady?  
 What men or gods are these? What maidens loath?  
 What mad pursuit? What struggle to escape?  
 What pipes and timbrels? What wild ecstasy?

Heard melodies are sweet, but those unheard  
 Are sweeter; therefore, ye soft pipes, play on;  
 Not to the sensual ear, but, more endear'd,  
 Pipe to the spirit ditties of no tone:  
 Fair youth, beneath the trees, thou canst not leave  
 Thy song, nor ever can those trees be bare;



Bold Lover, never, never canst thou kiss,  
 Though winning near the goal — yet, do not grieve;  
 She cannot fade, though thou hast not thy bliss,  
 For ever wilt thou love, and she be fair!

Ah! happy, happy boughs! that cannot shed  
 Your leaves, nor ever bid the Spring adieu;  
 And, happy melodist, unwearied,  
 For ever piping songs for ever new;  
 More happy love! more happy, happy love!  
 For ever warm and still to be enjoy'd,  
 For ever panting and for ever young;  
 All breathing human passion far above,  
 That leaves a heart high sorrowful and cloy'd,  
 A burning forehead, and a parching tongue.

Who are those coming to the sacrifice?  
 To what green altar, O mysterious priest,  
 Lead'st thou that heifer lowing at the skies,  
 And all her silken flanks with garlands drest?  
 What little town by river or sea-shore,  
 Or mountain-built, with peaceful citadel,  
 Is emptied of its folk, this pious morn?  
 And, little town, thy streets for evermore  
 Will silent be; and not a soul to tell  
 Why thou art desolate, can e'er return.

O Attic shape! fair attitude! with brede  
 Of marble men and maidens overwrought,  
 With forest branches and the trodden weed;  
 Thou, silent form! dost tease us out of thought  
 As doth eternity. Cold Pastoral!  
 When old age shall this generation waste,  
 Thou shalt remain, in midst of other woe  
 Than ours, a friend to man, to whom thou say'st,  
 'Beauty is truth, truth beauty, — that is all  
 Ye know on earth, and all ye need to know.'

Not long after he produced "The Ode to a Nightingale", which evinces his sadness and a pining for the love of Fanny. He envies



the happiness of the bird, talks of taking wine and asks the bird to take him from that environment which causes youths to pine and fail in health (the life of unsatiated love); he wishes to fly away in phantasy through poetry, with a nightingale. He looks upon the song of the nightingale as one of everlasting beauty, one of magic charm used by fairies, and while in this day-dream life (in which his actual discomforts are met) he suddenly feels he must come back to himself and suffer those tormenting thoughts which fancy could not cheat, but which Fanny has known to have done.

My heart aches, and a drowsy numbness pains  
 My sense, as though of hemlock I had drunk,  
 Or emptied some dull opiate to the drains  
 One minute past, and Lethe-wards had sunk:  
 'Tis not through envy of thy happy lot,  
 But being too happy in thy happiness  
 That thou, light winged Dryad of the trees,  
 In some melodious plot  
 Of beechen green, and shadows numberless,  
 Singest of summer in full-throated ease.

\* \* \*

Fade far away, dissolve, and quite forget  
 What thou among the leaves hast never known,  
 The weariness, the fever, and the fret  
 Here, where men sit and hear each other groan;  
 Where palsy shakes a few, sad, last grey hairs,  
 Where youth grows pale, and spectre-thin, and dies;  
 Where but to think is to be full of sorrow  
 And leaden-eyed despairs;  
 Where Beauty cannot keep her lustrous eyes  
 Or new Love pine at them beyond to-morrow.

\* \* \*

Thou wast not born for death, immortal Bird!  
 No hungry generations tread thee down;  
 The voice I hear this passing night was heard  
 In ancient days by emperor and clown:



Perhaps the self-same song that found a path  
 Through the sad heart of Ruth, when sick for home,  
 She stood in tears amid the alien corn;  
 The same that oft-times hath  
 Charm'd magic casements, opening on the foam  
 Of perilous seas, in faery lands forlorn.

Forlorn! the very word is like a bell  
 To toll me back from thee to my sole self.  
 Adieu! the fancy cannot cheat so well  
 As she is famed to do, deceiving elf.  
 Adieu! Adieu! thy plaintive anthem fades  
 Past the near meadows, over the still stream,  
 Up the hill-side; and now 'tis buried deep  
 In the next valley-glades:  
 Was it a vision, or a waking dream?  
 Fled is that music: — do I wake or sleep?

Before closing it would seem quite apropos to outline, as briefly as possible, the comparative relation of Shakespeare's life and his productions, keeping in mind the hidden meanings in his plays.

He was born in 1564 and married in 1583 to Anne Hathaway, seven years his senior, under force by an attorney. Six months after marriage a child was born. In 1593, approximately, "Venus and Adonis", and a year later "The Rape of Lucrece" were published. Both are manifest productions of a highly sensuous type, giving one an early insight into Shakespeare's sexual character. At about this same time "The Comedy of Errors" was produced, which depicts a very jealous, raving wife. Whose wife? — may she not be Shakespeare's wife? "King Henry VI" shows Margaret to be the same as Adriana and Suffolk is probably Shakespeare, for he refers to his forced marriage by an attorney,—he says, "For what is wedlock forced but a hell, an age of discord and continual strife". Incompatibility at home is manifest in "King John", where one sees Constance, his wife, manifesting a passionate love and a maddening jealousy in Arthur (Shakespeare), who is distinctly neglecting her. He then evolves his ideal woman, and in his creative fancies he brings forth "A Midsummer Night's Dream" and "The Two Gentlemen of Verona", in which Julia is his ideal. This conflict, both conscious



and unconscious, called forth "The Taming of the Shrew", in which the husband finally tames Katharina, that is, Shakespeare controls his wife.

He becomes acquainted with Mary Fitton, a lady in waiting in Queen Elizabeth's Court, and falls desperately in love with her, transferring his feelings in abundance as seen in "Romeo and Juliet", "Much Ado about Nothing" (Beatrice-Mary), "As You Like It" (Rosalind-Mary). During this time he manifests his love and lavishes it greatly upon her as is also seen in his sonnets numbers 127—152. According to Brown, he includes sonnets 127—152 in the sixth grouping under the title of "To his Mistress on her infidelity". Beeching refers to this group as for the most part written to or about a "Dark Lady". Throughout these sonnets are expressions of love, anguish, blind wrath and disgust, thus manifesting the various moods and feelings offered to some one (Mary Fitton) during this period.

#### Sonnet 127

In the old age black was not counted fair,  
 Or if it were, it bore not beauty's name;  
 But now is black beauty's successive heir,  
 And beauty slander'd with a bastard shame;  
 For since each hand hath put on nature's power,  
 Fairing the foul with art's false borrow'd face,  
 Sweet beauty hath no name, no holy bower,  
 But is profan'd, if not lives in disgrace.  
 Therefore my mistress' eyes are raven black,  
 Her eyes so suited, and they mourners seem  
 At such, who not born fair, no beauty lack,  
 Slandering creation with a false esteem:  
 Yet so they mourn, becoming of their woe,  
 That every tongue says, beauty should look so.

However, Shakespeare attempts to adjust himself to this entire episode by producing "All's Well that Ends Well".

The adjustment was unsuccessful; jealousy, mental unrest and revenge come forth as seen in "Julius Caesar". In "Hamlet", also, the *Œdipus Complex* is manifest in Hamlet's (Shakespeare's) jealousy of Polonius-Herbert, whose intentions are to marry Mary — (mother-



wife-sweetheart) for stealing his love and preventing his happiness. This is further emphasized in "Othello" in which Othello's jealousy of Desdemona is over-determined by even changing the color, education and surroundings. These are, therefore, defense mechanisms on the part of Shakespeare.

However, the climax is reached when Mary gives birth to an illegitimate child by Herbert for it causes Shakespeare to settle into an intense mental state directly related to his disappointed love with Goneril-Mary as seen in "King Lear." He expresses his intense ingratitude in tainted thoughts relative to her wantonness by saying :

" . . . a disease that's in my flesh, which I must needs call mine;  
                   thou art a boil,  
 A plague-sore, an embossed carbuncle  
                   In my corrupted blood".

"Macbeth" follows, a play in which Lady Macbeth's-Mary's defiance and defense is, through the mechanism of hysteria, beautifully portrayed with dreams both waking and sleep. She is suffering from ruminations.

As this is the first of the series it might merely be an attempt at a description of his mistress although the use of the terms "black", "mourners", etc., may be identified with disposition and point towards a frailty in morals on her part.

#### Sonnet 142

Love is my sin, and thy dear virtue hate,  
 Hate of my sin, grounded on sinful loving.  
 O! but with mine compare thou thine own state,  
 And thou shalt find it merits not reproving;  
 Or if it do, not from those lips of thine,  
 That have profan'd their scarlet ornaments,  
 And seal'd false bonds of love as oft as mine,  
 Robb'd others' beds revenues of their rents.  
 Be it lawful I love thee, as thou lov'st those  
 Whom thine eyes woo as mine importune thee :  
 Root pity in thy heart, that when it grows,  
 Thy pity may deserve to pity'd be.  
 If thou dost seek to have what thou dost hide,  
 By self-example may'st thou be deny'd!



It is apparent in this sonnet that Shakespeare was beginning to feel the lack of reciprocate love and recognized her hatred not because his love was sinful, but because she loved sinfully, someone else.

The relation of love to hatred in this sonnet is not unlike the projection mechanism in the delusional systems of paranoia. But Shakespeare adjusts his difficulty by upbraiding and abusing her through words as is seen in Sonnet 147.

"For I have sworn thee fair and thought thee bright  
Who art as black as hell, as dark as night".

Lee says in his criticism, that it may be possible that Shakespeare did meet some dark complexioned siren in real life and it is possible he may have fared ill at her disdainful hands. There is hardly a question that such was the truth for one observes the gradual subsidence of feeling in the last few sonnets of this group as well as the public announcements of his feeling as seen in "Love's Labour's Lost" in which Biron (Shakespeare) describes Roseline (Mary Fitton) to the public at Whitehall in 1597, calling her

"A whitely wanton with a velvet brow  
With two pitch balls stuck in her face for eyes".

In this play, Shakespeare questions Mary's faithfulness, which has been weaned by Lord William Herbert.

In Sonnet 152 Shakespeare says

In loving thee thou know'st I am forsworn,  
But thou art twice forsworn, to me love swearing  
In act thy bed-vow broke, and new faith torn,  
In vowing new hate after new love bearing.  
But why of two oaths' breach do I accuse thee,  
When I break twenty? I am perjur'd most;  
For all my vows are oaths but to misuse thee,  
And all my honest faith in thee is lost:  
For I have sworn deep oaths of thy deep kindness,  
Oaths of thy love, thy truth, thy constancy;  
And, to enlighten thee, gave eyes to blindness,



Or made them swear against the thing they see;  
 For I have sworn thee fair: more perjur'd I,  
 To swear, against the truth, so foul a lie.

He evidently regrets seriously all his attempts to idealize her and recognize her as one possessed of "deep kindness". All his feelings of love, jealousy, lustful activities, and so forth, were merely selfish motives misused by her and emptying into an empty-faithless space. He does not question her love, now, as he observes the closeness of Lord Herbert to her. Any breakage of promises on her part was double, so to speak, Shakespeare's method of squaring himself by the process of resolution, even after the confession made in Sonnet 119.

What potions have I drunk of Siren tears,  
 Distill'd from limbecks foul as hell within,  
 Applying fears to hopes, and hopes to fears,  
 Still losing when I saw myself to win!  
 What wretched errors hath my heart committed,  
 Whilst it hath thought itself so blessed never!  
 How have mine eyes out of their spheres been fitted,  
 In the distraction of this madding fever!  
 O benefit of ill! now I find true,  
 That better is by evil still made better;  
 And ruin'd love, when it is built anew,  
 Grows fairer than at first, more strong, far greater.  
 So I return rebuk'd to my content,  
 And gain by ill thrice more than I have spent.

However, Shakespeare attempts to adjust himself to this episode in the production "All's Well that Ends Well". There are two possibilities — either give her up or forgive her. But Shakespeare meets the dilemma by producing both possibilities, forgiving her and then giving her up, at least, she gives up. "Antony and Cleopatra" brings out this feature,—Antony-Shakespeare gives free play to his feelings of intense love and Cleopatra-Mary, who has been heretofore antagonistic and irritating with taunts and jibes now wishes to be forgiven. Antony does forgive her and she, to avoid both Caesar and "a scandal" kills herself. This is not a compromise but a resolution — full play of tendencies and feelings are made — there



is nothing repressed — both Antony and Cleopatra expressed their feelings and all of their nature or feeling participated. When Mary left him in death he fell into despair, grew very nervous and went home. He lost his wife early in his sensual career and now he has lost his wanton-mistress sweetheart. He turns to his mother and his daughter. His sublimations are now directed towards his "dear mother" whom he has never rendered enough courtesy or done enough for as is seen in "Coriolanus", Volumina being his mother. He also sought the tenderness and care of his daughter Judith and writes his later plays centred about her love and tenderness as seen in "Pericles" (Mariana), "The Tempest" (Miranda) and "A Winter's Tale" (Perdita),.

Such may have been Shakespeare's life as seen through his heterosexual love in his plays. Whereas the conjectured dates according to Neilson and Thorndike do not agree exactly with the order as given above, especially so with the earlier plays, there is sufficient elasticity and over-lapping to allow for this readjustment, basing it entirely upon the various apparent stages in Shakespeare's love life.

La Rochefoucauld recognized that life was often possible only by a process of self-deception, but that too much deception caused both individual and social evils. How helpful, however, it has been to us in this discussion of eroticism as manifest in literature.



## A NOTE ON HAZLITT

by

L. C. MARTIN, Sorbonne, Paris.

Freud's theory of the unconscious, which has been before the world for many years but which until recently has been known to few outside an esoteric group of professional psychologists and mental specialists, is to-day attracting the interest of an ever widening circle of those who recognize its general philosophical importance or its practical bearing on many problems of social life. So far, however, it seems to have lacked the last and crowning reward of new intellectual departure — an academic dissertation seeking to prove that the theory is after all as old as the hills, and allowing its author a certain grudging credit for his enunciation of what oft was thought but ne'er so well or so honestly expressed. It may be that the academician is in the present instance really at fault through the apparent absence of all but the most vague and crude prophecy, or that such anticipations of the Freudian theory as he may be able to quote would serve rather to illustrate its inherent reasonableness than to detract from its originality. But should the work ever be undertaken it seems probable that some stress will be laid in it on the fact that the most subtle, penetrating, and independent of the early nineteenth century critics in England had grasped, though tentatively and without system, at several of the fundamental ideas of a psychology to which Freud has given a more scientific framework, and more precise and coherent formulation.

An American author, Mr. Albert Mordell, writing on "The Erotic Motive in Literature", in 1919, has already pointed out the striking anticipations of Freud's dream theory in Hazlitt's essay "On Dreams" in "The Plain Speaker":

"The power of prophecying or foreseeing things in our sleep, as from a higher and more abstracted sphere of thought need not be here argued upon. There is, however, a sort of profundity in sleep; and it may usefully be consulted as an oracle in



this way. It may be said, that the voluntary power is suspended, and things come upon us as unexpected revelations, which we keep out of our thoughts at other times. We may be aware of a danger, that yet we do not chuse, while we have the full command of our faculties, to acknowledge to ourselves: the impending event will then appear to us as a dream, and we shall most likely find it verified afterwards. Another thing of no small consequence is, that we may sometimes discover our tacit, and almost unconscious sentiments, with respect to persons or things in the same way. We are not hypocrites in our sleep. The curb is taken off from our passions, and our imagination wanders at will. When awake, we check these rising thoughts, and fancy we have them not. In dreams, when we are off our guard, they return securely and unbidden. We may make this use of the infirmity of our sleeping metamorphosis, that we may repress any feelings of this sort that we disapprove in their incipient state, and detect, ere it be too late, an unwarrantable antipathy or fatal passion. Infants cannot disguise their thoughts from others; and in sleep we reveal the secret to ourselves."

This recognition, however, of a buried and 'almost unconscious' mental life, which may be manifested more openly in dreams or at other times when we are 'off our guard', does not occur here as an isolated suggestion; it is rather a vital element in Hazlitt's later outlook, one of the many proofs which his criticism affords of his acute faculty for introspection, his insight into the complexity of human motive ("real character", he says, "is not one thing but a thousand things") and his gift of "strength and subtlety of impression" which, to use his own words again, "will not suffer the slightest indication of thought or feeling to be lost, and gives warning of them, over whatever extent of surface they are diffused, or under whatever disguises of circumstances they lurk" ("On Personal Character" in "The Plain Speaker").

Accordingly there may be found in his works a good number of passages in which he lays stress on the existence in the human mind of motives or emotions which are "hidden" in the sense that they are unknown to ourselves, or that we refuse to acknowledge their existence. Thus in "Characteristics" (No. CCXVII) he states that "A person who blunders upon system, has a secret motive for what he does, unknown to himself"; and in the essay "On the Knowledge of Character" in "Table Talk" he complains of the



difficulty in distinguishing "ostensible motives, or such as we acknowledge to ourselves, from tacit or secret springs of action". For Hazlitt, therefore, it came to be axiomatic, a thing almost capable of scientific proof, that small involuntary indications of character are more to be trusted than a person's conscious deportment and external mental gesture, though in general the disguise is well maintained and "no one has ever yet seen through all the intricate folds and delicate involutions of our self-love, which is wrapped up in a set of smooth flimsy pretexts like some precious jewel in covers of silver paper". ("On Depth and Superficiality" in "The Plain Speaker"). "Unconscious" feelings and interests, at the same time, readily betray themselves to the watchful intelligence, and in the essay "On the Knowledge of Character" Hazlitt gives a curious instance of the kind of phenomena which Freud has exemplified in his work on "The Psychopathology of Everyday Life", the frequent refusal of the mind to function normally when affected by some unconscious inhibition which the trained observer may yet detect: "So there is a story of a fellow who, as he was writing down his confession of a murder, stopped to ask how the word *murder* was spelt; this, if true, was partly because his imagination was staggered by the recognition of the thing, and partly, because he shrunk from the verbal admission of it. 'Amen stuck in his throat!'" Hazlitt explains similarly, by a reference to "some sort of imperfect unconscious bias", the invention of slang terms "for different acts of profligacy committed by thieves, pickpockets, etc. The common names suggest associations of disgust in the minds of others, which those who live by them do not willingly recognise and which they wish to sink in a technical phraseology".

One of the characteristics most noticeably common to the psychologies of Hazlitt and Freud is the stress which in both is laid on the fact that man is far less a rational than an emotional animal. Hazlitt does not show us the ultimate driving force of desire which Freud discerns behind the manifold activities of the human machine, but he insists that "Feeling is our guide, not reason", — "Reason is the interpreter and critic of nature and genius, not their lawgiver and judge" ("On Genius and Common-Sense") — and he illustrates the ease with which the mind will allow its beliefs to be swayed by unconscious sentiment: the universal faith in immortality is thus explained as a pretext for prolonging our own existence:

"The present eye catches the present object'—to have and to hold



while it may; and abhors, on any terms, to have it torn from us, and nothing left in its room." ("On the Fear of Death" in "Table Talk").

In "Characteristics" (XXXVIII) he affirms that "The wish is often 'father to the thought': but we are quite as apt to believe what we dread as what we hope"; and though it would be uncritical to read into Hazlitt's remark any of Freud's appreciation of the close relationship between fear and desire, it is yet noticeable that Hazlitt concurs with Freud elsewhere in showing how intimate a connection may exist between sentiments or qualities which often used to be considered radically opposite or mutually incompatible. "An excess of modesty is in fact an excess of pride" ("On the Qualifications necessary to Success in Life"): or, "There is always a certain degree of effeminacy mixed up with any approach to cruelty, since both have their source in the same principle, viz. an over-valuing of pain." (Note to "Merry England", contributed to the *New Monthly Magazine* in December, 1825); or again, and here suggesting more clearly the mechanism of such inversions, "One must feel a strong tendency to that which one is always trying to avoid: whenever we pretend, on all occasions, a mighty contempt for anything, it is a pretty clear sign that we feel ourselves very nearly on a level with it." ("On Vulgarly and Affectation" in "Table Talk").

Hazlitt's delicacy and finesse of critical insight often seem to approach scientific precision; and in the Essay "On personal Character", which has already been quoted, he comes near to that attitude of rigid scientific determinism towards the development of individual character which is one of the firmest pillars of psycho-analytical science. Citing Montaigne to the effect that "Men palliate and conceal their original qualities, but do not extirpate them" he begins "No one ever changes his character from the time he is two years old; nay, I might say, from the time he is two hours old", and goes on to quote "a very grave and dispassionate philosopher" (clearly a Freudian born out of due time) who "was so impressed with the conviction of the instantaneous commencement and development of the character with the birth that he published a long and amusing article in the *Monthly Magazine*, giving a detailed account of the progress, history, education, and tempers of two twins, up to the period of their being *eleven days old*." This, as Hazlitt says, "is perhaps considering the matter too curiously" but the first part of his essay is a descant



on the theme that character does not change. "We do not change our features with our situations; neither do we change the capacities or inclinations that lurk beneath them... In this sense and in Mr. Wordsworth's phrase, the child's the father of the man surely enough. The same tendencies may not always be equally visible, but they are still in existence, and break out, whenever they dare and can, the more for being checked."

It will be noticed that the works of Hazlitt from which the above quotations have been derived all belong to the second half of his career and all seem to have been written during or after the unfortunate episode of 1820—1822, his infatuation (in spite of temporary suspicion) and his ultimately complete disappointment with the girl Sarah Walker, for whose sake he had, in agreement with his first wife, contrived divorce. It was in 1820, when he was already living apart from his wife, that he first saw Sarah Walker; the divorce was effected in Scotland in 1822 and soon after his return to England Hazlitt to his despair discovered that the girl whose demure and quiet demeanour had disarmed his judgement and his fears no longer pretended to care for him.

It is interesting to conjecture what effect this incident may have had in driving Hazlitt back upon himself, encouraging him to indulge a native faculty for introspection, to reflect on the extent to which men are unconsciously ruled by passion, and to suspect 'hidden' and simulated qualities in others. Probably the effect was considerable, and it is in any case significant that he refers autobiographically to Sarah Walker in the essay. "On the Knowledge of Character" in order to illustrate the gulf that may exist in these matters between appearance and reality.

"The greatest hypocrite I ever knew was a little, demure, pretty, modest looking girl with eyes timidly cast upon the ground and an air soft as enchantment. The only circumstance that could lead to a suspicion of her true character was a cold, sullen, watery, glazed look about the eyes, which she bent on vacancy, as if determined to avoid all explanation with yours. I might have spied in their glittering, motionless surface the rocks and quicksands that awaited one below."

English Literature (and perhaps any other literature) would no doubt yield numerous quasi-Freudian utterances which could be forced into a treasury of minor prophecies, from the medieval proverb "Kynde wil creepe where it may not go" to the curiously



relevant passage in Milton's "Doctrine and Discipline of Divorce", 1644 (Chap. XIV), where he suggests that a psychological connection may exist between the abnormal manifestations of religious fanaticism and the extreme mortification of natural desire.

"To these conditions this also may be added as no improbable conjecture, seeing that sort of men that follow Anabaptism, Familism, Antinomianism, and other fanatic dreams (if we understand them not amiss), be such most commonly as are by nature addicted to religion, of life also not debauched, and that their opinions having full swing, do end in satisfaction of the flesh; it may be come with reason into the thoughts of a wise man, whether all this proceed not partly, if not chiefly, from the restraint of some lawful liberty, which ought to be given men and is denied them? As by physic we learn in menstruous bodies, where nature's current hath been stopped, that the suffocation and upward forcing of some lower part affects the head and inward sense with dotage and idle fancies.

This may be worth the study of skilful men in theology, and the reason of things".

But a more than usually sustained habit of enquiry and gifts of insight and analysis much beyond the average gave to Hazlitt's Freudian suggestions something like the character of a consistent and dynamic though loosely woven theory of the unconscious. He does not, it is true, show with Freud's conviction and thoroughness the independence enjoyed by "unconscious" mental life, rendering the unaided mind on its more superficial plane unable to discover as well as unwilling to acknowledge its buried activities: nor does he trace in these the working of a few original and definable instincts which have been "repressed" and are subject to endless transformation. In fact these sporadic anticipations furnish a striking instance of the manner in which a whole new system may remain latent in the mind of an individual and without influence on the progress of human thought and society, for lack of the will or the opportunity to carry an original idea to its final and logical conclusions. Yet though Hazlitt did not attain, it is something that he experienced and bore witness to an unusually clear vision; and it would be both uncritical and anachronistic to blame him now for his want of the constructive intention and the scientific method which would have drawn these threads closely together into a coherent and ordered mental theory.



## A TRIVIAL INCIDENT

by X.

Mrs. A. and her little girl had been staying as guests in the house of Mr. and Mrs. S. for three weeks. Mrs. S., the hostess, was of a jealous, autocratic disposition, somewhat given to nagging, with occasional outbursts of violent temper against her husband and child; she was on the whole friendly, and at times excessively amiable, to her guest, who had managed to keep on good terms with her.

One evening the hostess rose rather early to go to bed, saying she was tired and that she hoped Mrs. A. would sit up if she cared to, so leaving her husband and Mrs. A. together. About twenty minutes later Mrs. A. took her candle and went up to her room. At the top of the stairs Mrs. S.'s bedroom door burst open and she appeared, still fully dressed.

"Oh, Mrs. A.," she said, "have you any of my iodine left? and I think your little girl has taken my nail-scissors from my dressing-table!"

Mrs. A. apologized for not having returned a bottle of iodine she had borrowed, and fetched it. Neither she nor the child, who was awakened and asked, had seen the scissors, or had ever been into the hostess's bedroom. She offered Mrs. S. her own scissors, but the latter said, embarrassed, "Oh no, I don't want them now; besides I can take W.'s" (the husband's).

What is the meaning of this apparently trivial incident? It would hardly seem worth a second thought and yet the accusation against the child was remarkable, and Mrs. S.'s agitated and flustered manner and the fact that, although tired, she had not undressed at all in twenty minutes, called for explanations.

The answer lies in the content of the accusation. "You have taken my bottle of potent fluid, my sharp cutting instrument!" These are familiar symbols enough.<sup>1</sup> It is the jealous woman's castration-complex which is involved. Her attitude to her guest throughout the visit had been ambivalent, although the hostile feelings had been much hidden (and transferred on to her husband and her child). A hint of them was evident in the disapproval she almost openly expressed of her guest's dress and appearance,

<sup>1</sup> Of semen and penis.



which were quite feminine, and which the host made no secret of admiring. Mrs. S. herself showed a marked plainness and severity in dress, and through working hard in house and garden (she was a slave to duty) her face was spoilt by sunburn and freckles, and her hands much disfigured, to which she was ostentatiously indifferent. Her life was a martyrdom of worry about cleanliness and tidiness in the house (pointing to a guilt-complex) and she thought herself temperamentally sex-less, as she confided to Mrs. A. Her guest, on the contrary, wore pretty clothes, liked some powder and scent, and was attractive to men.

On this night one can imagine the hostess, tired by the conflict of unconscious feeling, provoked by the other woman's stay in her house, (and further prompted by some dark motive), making the early move to bed herself and leaving the guest and her husband both reading in the drawing-room. (This reminds one of a child leaving its parents and going to bed alone). One can imagine the jealous and suspicious woman's *Angst* and indecision, her inability to undress, due to a half-conscious desire to go down again and satisfy herself that the pair were gaining nothing by her absence. One imagines her standing about wondering, and listening for sounds in the room below with a beating heart, and then, her eyes falling on the dressing-table, suddenly noticing the absence of her scissors. Instantly all her feeling fastens on this fact, the displacement is effected, doubts become certainty. Had the other woman designs on her husband? was the semi-conscious doubt. Well, she has not returned the iodine and the scissors are gone! was the conscious certainty. The other woman can be accused of *that!* But it is easier to accuse a child of theft; a woman may resent it... Taken from her room, from her dressing-table, from *herself* by the other woman's other self, her child, her *little self*; other symbols obvious enough.<sup>1</sup> Nothing was safe with strange people in the house! Should she go down? Anxiety and indignation fought in her; but she dared not. She could not face them together. She might surprise them, or they might defend each other, or worse still, they might guess why she went... As Mrs. A. came slowly up the stairs, she burst out.

So this little incident surely expressed a rationalization of this woman's unconscious jealousy and fear that Mrs. A., alone at night with her husband, might possess herself of him, the wife's property.

<sup>1</sup> Of the female genitals.



Being offered Mrs. A.'s own scissors confused her. No, it was not scissors that she wanted, really, nor was it anything that Mrs. A., the *woman*, could offer her. She faltered "I can take my husband's"; still doubting, she tried to assert that her husband (and his property) were hers.

Besides this, this was the only occasion during the visit on which Mrs. S. went first to bed—for she always liked to be present at and "manage" every household ceremony herself, if it was only closing the shutters and locking the windows—and here one sees a *compulsion*. What caused her to do anything so uncharacteristic, for she did not appear tired nor did she actually go to bed? For some reason she had to create a situation in which she could feel jealous. We know from psycho-analysis that the compulsion to morbid jealousy is a symptom of repressed homosexual desires. In that household, Mrs. A. alone was typically feminine; Mrs. S.'s capability, severity in dress, and repudiation of everything feminine accorded well with an unconscious masculine ideal. Her repressed love for her guest—shown in her unstable friendliness, unnecessary to a stranger, was felt in the character of the opposite sex; she loved her as a man would; so she identified herself with her husband, and projected on to *him* her love of Mrs. A. But in the delusion, her husband was herself, he stood for her (desired but missing) male organ; therefore, if, or when, he and Mrs. A. should love each other, *she* was deprived of them both—"castrated", and rejected in love.<sup>1</sup>

The force of her accusation that "Mrs. A. had castrated her" comes from both sources, the homosexual and the heterosexual. Morbidly jealous, she imputed to Mrs. A. her own unconscious desire for the husband, whom she consciously despised and belittled, (sadistic revenge arising from envy of the penis) and imputed to her husband her unconscious desire for Mrs. A., whom she also to some extent despised consciously, (for being too feminine—envy again).

In creating the scene in which they were left together she fulfilled two ardent wishes of infancy which must at that time have caused her wakefulness, longing to overhear, and to disturb, and not to sleep until the envied ones were heard to come up to bed.

So much can be learnt from an unreasonable remark.

<sup>1</sup> Note that *scissors* are an instrument for "cutting away" and for "separating"; probably she herself in revenge wished to castrate her husband and to separate him and the woman.



## WORD-PLAY IN DREAMS

by

DOUGLAS BRYAN, London.

A patient related a dream in which she was reading a book called "Rhotomontade". She had made a note of the dream and found that she had written "Rhotomondade". She did not know the word but seemed to remember that when she was quite a little girl her mother had once said to her, "Don't make such a rodomontade about it". Eventually the word resolved itself into "wrote to my daddy". She had been reading a French book on the evening previous to the dream, hence the "mon" for "my".

The same patient had a dream in which associations led to a village in France called Les Andelys. This eventually resolved itself into "Lays on the bed" (lys = lit).

A patient dreamed he was on a lighter and at the end of the lighter was a small yacht. He suddenly noticed that the yacht was sinking and caught hold of the rope which attached the yacht to the lighter, but it sank and muddy water rushed over the yacht and all around the lighter. Associations to lighter led to water-closet seat. Those to yacht led via mouse-trap, mice, dirt, and smell to faeces. The rope was the chain for flushing and the water the flushing of the pan. Although the dream worked out satisfactorily as regards ideas about defaecation I was not quite satisfied as to why a yacht should represent faeces. However, a spontaneous association, though not in direct connection with yacht, brought the solution. The patient mentioned that when he was a tiny child, about two years old, the nurse used to put him on the chamber and encourage him to "Do lots" or "Do a lot". I said to him, If you were two years old how would you say to the nurse, "I've done lots" or "I've done a lot"? He replied, "I should probably say, Nurse, I done yot or I done a yot". Hence the association of yacht = yot = lot = faeces.



## COLLECTIVE REVIEWS

### LITTÉRATURE FRANÇAISE

par

RAYMOND DE SAUSSURE, Genève.

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La psychanalyse s'est heurtée, en France, à une opposition qui n'est que partiellement compréhensible. On lui a reproché de généraliser trop facilement ses théories, et, à ce propos, l'avis de Delage résume bien la pensée d'un grand nombre de psychologues français :

(No. 20, p. 134.) "Avec ses connaissances très approfondies," dit-il à propos de la "Traumdeutung", "son travail, sa riche documentation et la pénétration de son esprit, Freud eût fait un livre excellent s'il ne s'était laissé entraîner par le fatal esprit de système, à imprimer un caractère universel à une conception qui ne s'applique qu'à des cas particuliers, ce qui l'a entraîné à torturer les faits et les explications pour leur faire rendre plus qu'il n'était raisonnable."

C'est surtout au sujet du rôle que Freud fait jouer à la sexualité que les auteurs français ont fait des objections. Ils lui reprochent aussi d'avoir étendu le sens du mot: sexuel, à tel point que celui-ci, au lieu de représenter un concept parfaitement précis et utile à la science, devient un terme si général qu'il prête toujours à confusion.

Ces mêmes objections ont été faites par des auteurs anglais, mais ceux-ci, plutôt que de rejeter toutes les idées de Freud, à cause des quelques points auxquels ils ne pouvaient souscrire, ont utilisé grand nombre de ses découvertes. Les français n'ont pas eu le même sens pratique, et il en est bien peu qui aient cherché à expérimenter l'analyse des rêves et la méthode des associations. Aussi ne faut-il pas s'étonner de ce que tant de leurs critiques aient un caractère si théorique.

C'est un fait bien significatif, que, dans toute la littérature française, il n'y ait qu'un ou deux travaux cherchant à appliquer la psa., alors que tous les autres ne sont que des critiques des idées de Freud.

L'attitude de la Suisse romande a été toute autre, et les travaux y sont nombreux qui ont cherché à utiliser les méthodes et les notions de la psychanalyse. Tandisqu'en France, il se publie encore des traités de psychiatrie ou de psychologie générale qui ignorent, ou feignent d'ignorer les théories de Freud, la psa. a pénétré en Suisse romande, non seulement dans le domaine médical et psychologique, mais elle tend encore à trouver des applications dans la pédagogie, la cure d'âme religieuse, l'art et la littérature.

## I. PSYCHIATRIE

La France n'a pas encore un traité de psychiatrie analogue à celui que M. Stoddard a publié à Londres, et où la psychiatrie



est entièrement considérée du point de vue psychanalytique. Loin de là : entre les années 1914 et 1919, il n'y a pas eu, en France, un seul travail cherchant à appliquer les données de la psa. à la médecine. Aussi ne puis-je rapporter ici que quelques critiques sommaires concernant les travaux de Freud, mais pas une seule contribution originale cherchant à développer les idées du psychiatre viennois. La guerre ne semble pas avoir développé la science qui nous occupe : Ni Babinski, — dans son livre sur "L'Hystérie et le Pythiatisme" (Paris, Masson, 1917) — ; ni Leri, — dans ses "Commotions et Emotions de Guerre" (*Ibid.* 1918) — ; ni Lépine, dans ses "Troubles mentaux de Guerre" (*Ibid.* 1917) — ; ni Roussy et Lhermite, dans leurs "Psychonévroses de Guerre" (*Ibid.* 1917) — ; ne parlent de psa. Lorsqu'éclata la guerre, la psa. commençait déjà à être connue en France, grâce aux travaux de Régis et Hesnard. Sollier, dans sa deuxième édition de "L'Hystérie et son Traitement" (Paris, Alcan, 1914), consacre quelques pages à l'exposition de cette méthode. Régis, dans sa cinquième édition de son "Précis de Psychiatrie", fait une brève critique des idées de Freud. Comme la plupart des médecins français, il ne retient de son œuvre, que ce qui a trait au pansexualisme, et il a vite fait de déclarer cette théorie excessive. Il lui reconnaît cependant quelques mérites : "Telle qu'elle est", dit-il, "et quelque soit sa destinée à venir, elle nous a paru mériter par son originalité, son ampleur, son actualité même, le court exposé que nous venons d'en faire." Dans sa dernière édition de son "Manuel de psychiatrie" (Alcan, 1916), Rogues de Fursac fait les mêmes critiques. Tous ces auteurs ne connaissent malheureusement la psa. que de seconde main ; ils la jugent en ne l'ayant jamais pratiquée. Beaucoup de psychiatres français trouvent qu'elle n'est même pas digne d'être mentionnée : ainsi Laignel-Lavastine, Barbé, et Delmas, dans leur "Pratique psychiatrique" (Paris, Baillière, 1919), la passent entièrement sous silence.

Si maintenant nous quittons les gros traités, nous voyons que l'avis des psychiatres reste le même. Logre et Devaux, dans leur livre sur "Les Anxieux" (Paris, Masson 1917.), étudient plus spécialement la névrose d'angoisse de Freud. Ils sont frappés, disent-ils, "du contraste qui existe entre l'affirmation de l'anxiété diffuse et chronique, observée par l'auteur avec tant de justesse et l'hypothèse d'une étiologie occasionnelle et spéciale, relative à l'exercice de la fonction sexuelle." Et plus loin :



"L'explication freudique aboutit donc en fait à méconnaître l'importance pathogénique de l'anxiété constitutionnelle. L'anxiété n'est plus ici représentée que comme une réaction secondaire à une perturbation de la vie psycho-sexuelle. L'observation clinique semble montrer au contraire, que la disposition anxieuse est, le plus souvent, primitive; c'est la constitution émotive, sensibilisée ou non par des causes intercurrentes, qui est le facteur pathogénique essentiel de la psychonévrose d'angiosse . . . L'éréthisme psycho-reflexe représente, chez ces sujets, le trouble fondamental; il est antérieur à l'émotion sexuelle; il en est indépendant, au moins dans son existence, sinon dans ses variations."

Devaux et Logre reconnaissent cependant "que les modifications de la tension sexuelle ont une importance majeure dans la provocation de la recrudescence émotionnelle."

Devaux et Logre critiquent aussi la méthode psychanalytique; mais leurs remarques ne semblent pas être basées sur l'expérience, et je croirais volontiers qu'il ne s'agit là que d'une appréciation théorique:

"S'en rapporter au récit des rêves", disent-ils, "dont l'anamnèse et le commentaire sont toujours si délicats, si incertains et si fallacieux; interpréter enfin des états d'automatisme subconscient et de distraction, n'est-ce pas accumuler, comme à plaisir, toutes les causes d'infidélité du témoignage; et transformer précisément en moyens d'investigation, les moyens d'erreur les plus habituels de la recherche scientifique."

Après avoir critiqué le pansexualisme freudien, nos auteurs ajoutent:

"Il n'en reste pas moins exact que les anomalies de la vie sexuelle peuvent intervenir très fréquemment, et d'une manière prédominante, mais non exclusive, dans le déterminisme occasionnel de l'idée obsédante . . . Il arrive aussi qu'une obsession en apparence étrangère à la génitalité soit cependant l'expression, en quelque sorte déguisée, de perversions sexuelles par ailleurs plus ou moins latentes: Nous avons eu l'occasion d'observer, par exemple, que, chez quelques sujets, l'obsession homicide apparaît comme une manifestation larvée du sadisme, de même que la kleptomanie peut constituer, dans certains cas, une modalité particulière du fétichisme ou du sadi-fétichisme".

Le Dr. F. Heckel a également consacré un livre à l'étude de la névrose d'angoisse (Paris, Masson 1917). Quoiqu'il y fasse de nombreux emprunts à la psa., il traite de "pauvres élucubrations" les idées de Freud. Après avoir montré que la psa. ne nous apportait rien de nouveau, il déclare que c'est une science sans fondement. Si donc il est logique avec lui-même, c'est toute la psychiatrie traditionnelle, sur laquelle il se base, qu'il renie par ce raisonnement. Dans ses différents articles sur le rêve, Yves Delage



le célèbre zoologiste, tient un raisonnement tout-à-fait analogue. On s'étonne vraiment que des auteurs français aient si peu souci de la logique. Dide, dans son ouvrage sur "Les Emotions et la Guerre." (Paris, Alcan 1918), ne consacre qu'une demi-page à la psa. Voici ce qu'il y dit: "Je ne m'attarderai pas à discuter le sophisme de Freud, qui voit dans le rêve la réalisation déguisée d'un désir réprimé."

Cela ne l'empêche pas de déclarer dix lignes plus bas, (p. 78.) que "la trame des rêves est faite surtout de désirs et de craintes réalisés ou refoulés."

Colin et Mourgue (voir No. 52.) sont encore deux auteurs qui ne connaissent Freud que de seconde main. Ils reconnaissent au psychiatre viennois le grand mérite d'avoir insisté sur la vie affective, sur la pensée symbolique, sur l'étude du rêve, et d'avoir fait un rapprochement intéressant entre la pensée des primitifs et les symptômes de beaucoup de nerveux; mais ils n'admettent pas sa méthode d'interprétation qu'ils qualifient de toute subjective et unilatérale. Quant à la libido, elle leur paraît une notion plus philosophique que scientifique.

Je ne répéterai pas, à propos de ces auteurs, les critiques déjà contenues dans tant d'autres ouvrages. Et je ne puis non plus discuter les autres articles d'auteurs français; ils m'obligeraient à trop de redites.

En Suisse romande, certains médecins ont cherché à appliquer la psa., et à développer les théories de Freud.

Le Dr. Naville a relaté un cas fort intéressant, que je crois utile de résumer ci-dessous (53).

Le Dr. N. expose le cas d'une jeune hystérique de 15 ans, qui souffre depuis plusieurs années de narcolépsies prolongées et fréquentes, de grandes crises convulsives, de chorées rythmiques intermittentes, de petits accès de mutisme, de paraplégie fonctionnelle et d'un cortège de troubles de moindre importance. Voici ce que M. N. écrit au sujet de ce cas:

"La cause de cet état était inconnue, et les symptômes ne cédaient pas à la contre-suggestion. Seule une analyse psychique, minutieuse, avec le concours efficace de la connaissance des rêves de la malade, permit de retrouver le traumatisme émotif, datant de sept ans, qui était la cause de tous les symptômes. Aussitôt que ce traumatisme, totalement oublié, fut revenu à la conscience de la malade, les états seconds, les contractures, les crises convulsives, la paraplégie, disparurent spontanément, sans aucune suggestion directe, et les autres symptômes fonctionnels s'amendèrent pro-



gressivement. Cette observation est donc une démonstration presque expérimentale de la valeur thérapeutique de la méthode d'analyse psychique, particulièrement étudiée par Breuer et Freud."

A ce propos le Dr. N. critique la conception hystéro-pithiatique de Babinski. Il lui reproche surtout de considérer les mécanismes de suggestion comme seules causes de l'hystérie et de ne pas tenir compte de facteurs aussi essentiels que les troubles affectifs sous-jacents aux suggestions. Il lui reproche encore de ne pas tenir compte des troubles émotifs dans la psychogénèse de l'hystérie

L'analyse a révélé que vers huit ans, la malade eut une émotion violente parce que son petit frère, alors âgé de deux ans avait disparu dans la nuit. Une automobile aveuglante passa sur la route, et la fillette eut l'idée que cette voiture avait du écraser son frère. Elle crut voir du sang attaché aux roues et fut prise alors d'une crise nerveuse d'apparence syncopale. Deux jours après, une servante vint lui dire que son frère était très malade, (il s'agissait en réalité d'une indigestion); immédiatement la certitude qu'il avait été écrasé, et la vision de l'automobile ensanglantée se représenta à son esprit et une nouvelle crise se déclancha. Dès que ces émotions réapparurent dans la conscience de la malade, la paraplégie, qui durait depuis quatre semaines, céda progressivement en trois jours, comme un ressort qui se détend peu à peu.

Lorsque cette jeune fille fut guérie, elle raconta ses impressions, de façon fort intéressante. Il lui semblait, disait-elle, qu'elle devait faire un effort continu pour éloigner d'elle une sensation de terreur qui cherchait à l'envahir, et dont elle ignorait la cause et le contenu. Quand on lui parlait soudainement, et qu'on la sortait ainsi brusquement de sa demi-réverie, elle avait une peur instinctive qu'on l'interrogeât sur sa distraction et sur ses pensées, et elle ressentait alors un serrement de gorge qui l'empêchait de s'exprimer librement pendant un moment. A la page 35 de cet article, on trouvera encore d'intéressantes confessions sur ce sentiment qu'elle avait de ne pas pouvoir fixer son attention, de peur de trouver en elle des impressions désagréables.

Le Dr. N. fait remarquer que ce traumatisme infantile n'avait rien de sexuel, comme les circonstances et un interrogatoire attentif ont permis de l'établir avec certitude. Nous voulons exprimer ici un regret; c'est que le Dr. N. n'ait pas pratiqué la psa. selon la méthode classique de Freud. Avec la résistance instinctive que les malades mettent à se rappeler de souvenirs désagréables, on ne reste pas entièrement convaincu que parce qu'un interrogatoire n'a pas révélé de traumatisme sexuel, il n'y en ait en réalité pas eu. Le Dr. N. en effet, remarque que le frère qui apparaît souvent dans les rêves n'est pas le même frère que celui de l'accident d'automobile. Il nous dit justement qu'il y a eu transfert, mais



il ne cherche pas à nous expliquer les causes de ce transfert. Il ne nous dit pas non plus, ce qui eût été bien intéressant, l'âge du frère qui apparaît dans les rêves. N. ne nous apprend pas même à quel âge sa malade a été réglée, dans quelle mesure elle était orientée sur les problèmes sexuels, etc. Si nous faisons ces objections au Dr. N., ce n'est pas qu'à tous prix nous voulions trouver une étiologie sexuelle chez sa malade, mais nous trouvons qu'il aurait du nous renseigner sur toutes ces questions, pour pouvoir éliminer avec certitude le facteur sexuel.

Au reste, N, convient lui-même que son cas est à la limite d'une névrose traumatique et d'une hystérie. Or, nous tenons à rappeler encore une fois que Freud n'attribue pas une origine sexuelle à la névrose traumatique.

Dans ses articles, le Dr. H. Flournoy nous montre une série de symptômes et d'obsessions dont il a retrouvé la signification symbolique, à l'aide de la psa. Il cherche à différencier la notion de symbole en littérature et en psychologie. Il montre que dans ce dernier cas la symbolisation n'est pas consciente, et que, de plus, le symbole n'est souvent qu'une idée abstraite et non un objet sensible. F. remarque aussi que lorsqu'on ne recherche que l'étiologie d'un symptôme, on n'y trouve pas nécessairement une composante sexuelle. La loi de la symbolisation, si nettement établie par Freud, a souvent trouvé des adversaires. F. la défend en montrant que le travail inconscient, consistant dans la transformation d'une idée en un symptôme hystérique qui la symbolise, est une opération de l'esprit relativement élémentaire. Nous avons appris par les confessions de plus d'un savant que le travail inconscient était capable de résoudre des problèmes autrement ardu.

Un joli cas de symbolisation nous est présenté par le Dr. Odier, dans le travail que je résume ci-dessous (54).

Dans cet article M. O. raconte le cas d'une jeune fille qui, en 1907, à l'âge de 18 ans, se fiança avec un jeune officier, ami de son frère. Elle était fille d'un général français mort de maladie de coeur à l'âge de 60 ans. Sa mère qui vit encore est très arthritique. Rien de spécial à signaler dans ses antécédants personnels, si ce n'est une fièvre typhoïde à l'âge de 5 ans. A la suite de divers incidents, notamment d'une tentative de séduction, elle rompit ses fiançailles en 1909. Depuis lors, elle ne revit plus son ex-fiancé. En 1911, faisant un séjour chez son frère, ce dernier se cassa la jambe. Elle resta auprès de lui pour le soigner. Un jour qu'elle entra inopinément dans la chambre de son frère, elle trouva auprès de lui un visiteur qu'elle reconnut être son ex-fiancé. Cette présence inattendue la troubla profondément, elle



balbutia quelques mots, demeura interdite, et s'enfuit. Durant le reste de la maladie de son frère, elle resta en bonne santé. Puis elle fit une dépression qui alla en empirant, jusqu'au 14 septembre, date à laquelle son père fut emporté par une crise d'asystolie. A ce moment elle fut dans un état de prostration complète, j'usqu'au 23 Janvier 1913, où s'installa chez elle un mutisme qui devait durer 9 mois, et faire place ensuite à une contracture hystérique de la jambe gauche. Le mutisme s'explique par un désir de fuir la réalité qui lui était devenue trop pénible. Il lui permettait aussi de s'isoler dans ses rêveries. Nous pouvons le considérer comme la réalisation d'un désir inconscient. Il est intéressant aussi de remarquer sa durée pseudo-obstétricale, durée si fréquente dans les accidents hystériques. Quant à la contracture elle s'explique bien par ce syllogisme inconscient qu'a révélé l'analyse : "Mon ancien fiancé est revenu vers mon frère, parce qu'il s'est cassé la jambe. Or cette jambe, la gauche, est dans le plâtre, par conséquent raide et incapable de se mouvoir. Si donc je raidis et immobilise ma jambe gauche, mon fiancé reviendra."

A propos de ce cas M. O. discute les différentes théories sur l'hystérie. Il remarque combien les théories de Janet, de Déjerine, de Babinski, avec leur point de vue purement statique, sont moins aptes à expliquer les phénomènes hystériques, que les théories psycho-dynamiques de Binet, de Claparède et surtout de Freud. Je ne puis entrer dans les détails de cette critique très intelligente, mais qu'il me suffise de dire que ses pages sont parmi les meilleures qui aient été écrites en français sur la psa.

Il est intéressant de rapprocher ce cas d'une névralgie apparue aus bras droit, dans un cas rapporté par M. Baudouin (No. 44.).

Cette névralgie s'était manifestée chez une personne très nerveuse, qui avait une haute ambition de culture, mais qui était retenue dans son foyer par toutes sortes de travaux domestiques. Une de ses amies, qui, à la suite d'une chute, eut une paralysie organique du bras, dut garder le lit et en profita pour beaucoup lire. On voit par quel raisonnement inconscient s'est installée la névralgie : La malade a pensé : Si, moi aussi, j'ai le bras malade, je pourrai lire. Dans ce même travail, B. analyse avec beaucoup de finesse d'autres symptômes de cette malade.

Pour terminer cette revue de la psychiâtrie et la psa. je résume ici le travail du Dr. Odier sur la camptocormie.

Le Dr. Souques a décrit sous le nom de camptocormie une psycho-névrose, consistant en une attitude vicieuse et permanente du tronc, et survenant surtout chez les soldats commotionnés. Le tronc est fléchi en avant et ne peut être redressé, ni par des mouvements volontaires du malade, ni par des mouvements passifs. Le tronc ne peut se redresser que lorsque le soldat est placé en décubitus dorsal. M. Odier s'est attaché à rechercher la psycho-



génése de cette affection. Il se demande pourquoi cette maladie se trouve seulement chez les accidentés militaires et jamais chez les accidentés civils.

Deux points sont à prendre en considération :

1. Pourquoi le malade se tient-il courbé?
2. Pourquoi le malade ne se redresse-t-il pas?

A la première question M. O. donne plusieurs réponses. Il faut remarquer d'abord qu'à la ligne de feu, c'est un geste de défense instinctif que de se plier en avant pour offrir aux projectiles une plus petite surface. Le combat aussi habitue le soldat à se plier : Il se penche en avant pour charger à la bayonnette, il tire souvent agenouillé, il marche en rampant etc. A côté de ces raisons M. O. trouve encore des causes d'ordre moral, pour expliquer l'attitude de ces soldats. Chacun sait le rôle que joue la discipline dans une armée. Or, chez tous les peuples, l'usage n'a-t-il pas prévalu de désigner une attitude morale par une attitude physique correspondante, laquelle est comme une réponse naturelle à tel état de conscience particulier. En matière de discipline nous parlons de "s'incliner" devant le chef, devant ses ordres ; "courber la tête" ou "courber l'échine", "se plier" aux ordres ; "être sous les ordres", "sous la botte", "sous la férule", etc. Enfin nous disons : "Être subalterne" ou "être l'inférieur de..." Or il est intéressant de noter que la camptocormie, durant cette guerre, n'est jamais arrivée chez des officiers supérieurs. Reste à expliquer pourquoi, une fois le danger passé, l'attitude vicieuse persiste. La douleur éprouvée au premier moment par l'accidenté est de trop courte durée pour expliquer le prolongement de ce phénomène. Le camptocormique agit comme si les muscles présidant au relèvement du tronc, fussent séparés de la conscience. Le malade, en fait, ne persiste pas dans sa volonté, mais il la subit. Il est constamment sous l'empire d'un danger fictif qui pour lui, reste un danger réel et présent. Même à l'arrière, l'idée de la discipline obsède le malade, et il raisonne comme suit : "La discipline qu'on m'impose est pénible, je ne demande qu'à m'y soustraire. Son but est de me courber en deux, par conséquent je ne me redresse pas." Cette adaptation fictive et inadéquate s'opère chez les hystériques à la faveur de phénomènes émotifs ; ces derniers sont choquants et, par là, prédisposent au refoulement, en plongeant le sujet dans une sorte d'état dissocié. On peut considérer le camptocormique comme un demi-fou sans idées délirantes, qui se contente de fixer



en un geste, une idée vésanique inconsciente. C'est un phénomène d'autoprotection. On conçoit dès lors que le malade, loin de s'émouvoir de cette attitude anormale, lui accorde au contraire un grand intérêt; intérêt qu'il manifeste par l'absence de tout effort actif de redressement, et par la résistance de tout essai passif de correction. M. O. termine sa description clinique par ces quelques lignes: (p. 23.)

"Un dernière mot s'impose puisqu'il s'agit de la psa. d'une névrose. On sera peut-être étonné, qu'en la poursuivant je ne sois arrivé à découvrir rien de sexuel, ni le moindre symbole érotique! Tel Freudien fanatique ne manquerait pas de me dire: C'est que vous n'avez pas su le trouver! Mais je prétends au contraire que c'est précisément là, ce qui fait l'originalité rare de la camptocormie. L'hystérie civile, jusqu'ici, ne nous avait pas habitués à tant de discrétion. Il est presque amer de constater qu'il a fallu un cataclysme mondial pour démontrer que le pansexualisme ne fait pas toujours loi."

Nous voulons faire remarquer ici à M. Odier, que Freud ferait certainement rentrer la camptocormie dans les névroses traumatiques, et non dans l'hystérie. Pour le psychiatre viennois, la névrose traumatiques n'est pas forcément sexuelle, loin de là.

Au point de vue thérapeutique, M. O. préconise le système de torpillage de Vincent. Ceux qui voudraient trouver de plus amples informations et des renseignements bibliographiques sur la camptocormie, pourront lire la thèse de Mme Rosanoff-Saloff, intitulée: "Camptocormie", et publiée chez Vigot, Paris, 1917.

## II. PSYCHOLOGIE

Il semble que les psychologues français aient montré, à l'égard de la psa., plus d'intelligence que les médecins. Cette compréhension est certainement due à l'influence de Th. Ribot. Ce n'est pas à dire que la pensée de Freud ait pénétré d'une façon générale chez tous les psychologues français. Ainsi Dugas, dans son livre sur "La Mémoire et l'Oubli" (Paris, Flammarion, 1917.), n'a tiré aucun parti de la psa. Nous citons cet ouvrage comme nous pourrions en citer bien d'autres.

### *Psychologie générale*

Ce qui a surtout attiré Ribot à la psa., c'est d'une part, le rôle que Freud fait jouer au sentiment, et d'autre part, l'importance qu'il attache au symbolisme. Dans son article sur la logique des



sentiments, il étudie successivement, et avec beaucoup de compréhension, la substitution, le transfert, la condensation et l'intervention des valeurs. Il rend hommage à la contribution que la psa. a apportée à l'étude de la logique du sentiment.

"Ce qui est profitable," dit-il dans son article sur la pensée symbolique, "c'est l'effort de Freud pour découvrir une certaine logique au fond des songes et des délires les plus extravagants. Le point faible est son mode d'interprétation qui admet tout, et flotte à l'aventure . . . L'apport de Freud et de ses disciples à l'étude du symbole est grand, au risque de tomber dans l'excès contraire, ils ont élargi un sujet qu'on traite d'ordinaire parcimonieusement. Au lieu de se restreindre, comme Ferrero, à la simple association des idées, ils ont mis en relief l'activité créatrice qui est la source du symbole. Ils ont clairement signalé une logique dont le mécanisme n'est pas celui de la logique rationnelle."

Ribot proteste contre ceux qui considèrent la pensée symbolique comme étant une activité inférieure, due à une régression. Elle serait, selon lui, un processus encore persistant et nécessaire.

"Dans le développement de l'esprit humain", dit-il, "l'épanouissement de la pensée imaginative est un stade antérieur et inférieur à celui de l'organisation intellectuelle; mais de même, dans la vie physiologique, les actions réflexes et les instincts, premières manifestations de l'activité nerveuse, n'ont pas disparu en suite du développement cérébral."

Dwelshauvers, élève de Ribot, et successivement professeur à Paris, Bruxelles et Barcelone, a rendu hommage aux découvertes de Freud, concernant la psychopathologie de la vie de tous les jours. (No. 27.)

Il est aussi symptomatique que Bergson, dans son ouvrage sur "L'Energie Spirituelle." (Paris, Alcan, 1919), où il a republié une conférence sur le rêve, datant de 1901, aie trouvé nécessaire d'ajouter cette note:

"Il faudrait parler ici de ces tendances réprimées auxquelles l'école de Freud a consacré un si grand nombre d'études. A l'époque où fut faite la présente conférence, l'ouvrage de Freud sur les rêves avait paru, mais la psa. était très loin de son développement actuel."

Une intéressante contribution à l'étude de la psa. a été donnée par Kostyleff dans ses nombreux ouvrages. On sait qu'il cherche à expliquer tout le psychisme de l'individu, par une série de réflexes. Partant de ce point de vue, il a été intéressé par les idées de Freud, qui cherche à retrouver les souvenirs cachés, non seulement par des réflexes verbo-moteurs, mais encore par des réflexes affectifs. Il a tenté de transporter la psychologie de Freud qu'il



appelle subjective, en psychologie dite objective. Mais il reconnaît lui-même que les sentiments sont si complexes, qu'il est souvent difficile de réaliser entièrement ce but. K. a encore insisté sur l'intérêt de la distinction faite par Freud entre l'érotisme et la sexualité :

"Cela nous permet de distinguer nettement l'amour de l'instinct sexuel en le considérant comme une décharge de l'impulsion érotique naturellement associée avec l'impulsion sexuelle, mais ayant tout de même une existence propre et indépendante de celle-ci."

De ces quelques citations, il ne faudrait pas conclure que tous les psychologues sont sympathiques à la psa. Lalande, par exemple, (No. 44.) s'exprime ainsi;

"Avec la prodigieuse liberté d'interprétation et d'exégèse psychologique que se sont accordés les psychanalystes, n'importe quoi peut signifier n'importe quoi; la chaîne des associations est toujours possible à imaginer. Sans doute il est bien vrai que les tendances sexuelles proprement dites, et les tendances sentimentales qui s'y rattachent, souvent mal satisfaites ou contrecarrées par l'état de notre civilisation et par nos mœurs, occupent une grande place dans les préoccupations secrètes ou les malaises de beaucoup de sujets. Mais, de là à leur omniprésence, il y a un écart que la psa. néglige trop aisément."

### *Psychologie de l'enfant*

M. le prof. Ed. Claparède, de Genève, étudie, dans son beau livre sur la psychologie de l'enfant, la signification des premiers souvenirs, et il rend hommage, à ce propos, à la psa.

"Appliquée à l'étude de l'enfant", dit-il, "sous le nom de pédanalyse, cette méthode a soulevé, à cause de ses allusions au domaine de la sexualité, de violentes protestations que je ne crois pas justifiées. Sans doute, il convient ici, plus que jamais, de procéder avec doigté, mais la méthode s'est montrée suffisamment féconde pour qu'elle ne soit pas condamnée pour cette seule raison qu'elle est délicate à manier, et que tel ou tel opérateur a pu faillir à sa tâche."

Dans son livre, Claparède fait encore de nombreuses allusions aux oeuvres de Freud. Il insiste notamment sur la responsabilité des parents dans le domaine de l'autorité paternelle ou de l'amour maternel. Il montre aussi quel parti l'on peut tirer de la sublimation de certaines tendances pour l'éducation des enfants. Avec Freud, il considère que certaines maladies mentales ne sont que des réactions de défense.

"C'est le grand mérite du psychiatre Viennois et de son école", dit-il "que d'avoir envisagé les symptômes des maladies mentales, comme des



phénomènes ayant un sens, et remplissant un rôle positif dans la vie psychique du malade. Le but des déviations mentales, ou tout au moins de leurs manifestations, ce serait, pour celui qui en est affecté, d'échapper à la réalité, lorsque celle-ci lui est trop pénible."

Claparède n'admet cependant pas les théories de Freud sur la sexualité de la première enfance. Voici ce qu'il en dit: (p. 547.)

"Sans entrer ici dans le fond du débat, notons que rien n'autorise à considérer comme sexuels des processus ne participant aucunement à la fonction sexuelle. Dire que le plaisir de téter est un plaisir sexuel n'a à mon avis aucun sens, sans compter que cette hypothèse est en contradiction formelle avec la phylogénèse. (l'instinct sexuel est apparu bien plus tard que l'instinct de nutrition.) Ce qui est plus vraisemblable, c'est que l'enfant, justement parcequ'il ne possède pas encore de tendances sexuelles, concentre sur son instinct de nutrition, toutes les ardeurs dont il est capable . . . D'ailleurs la véritable pensée de Freud n'a-t-elle pas été trahie par son langage? Il donne la plupart du temps une extension si grande au mot libido, qu'il en fait exactement l'équivalent de ce que j'ai appelé l'interêt: un instinct ou un besoin qui tend à se satisfaire. L'évolution de la libido se ramène ainsi à l'évolution de l'interêt, dont l'objet change au fur et à mesure des nécessités du moment et des besoins de l'organisme."

On trouve une critique analogue, de la sexualité de l'enfant, dans l'article du Dr. Courbon (voir No. 17.).

"Donner à tous les actes du nourrisson une fin érotique, c'est non-seulement admettre l'existence de l'instinct sexuel, dès la naissance, mais encore, faire de cet instinct l'unique source de jouissance. Et si la ps. des névropathes plus ou moins suggestibles permet cette affirmation, l'observation impartiale des êtres normaux ne semble pas la confirmer . . . La bisexualité auto-érotique que Freud attribue aux enfants n'est-elle pas au fond que de la neutralité sexuelle? Cette anesthésie sexuelle semble toute naturelle chez un être qui ne possède qu'à un degré infime les attributs de la sexualité."

Dans un livre intéressant, le Prof. Bovet (voir No. 11) étudie l'instinct combattif. Il a observé cet instinct avec beaucoup de finesse dans les disputes et les jeux des enfants. Il en est arrivé à cette conclusion que l'instinct combattif, au même titre que l'instinct de conservation, de nutrition, ou que l'instinct sexuel, est un des instincts fondamentaux. De même que Freud a montré qu'il pouvait y avoir objectivation, dérivation ou sublimation dans l'instinct sexuel, Bovet montre que ces mêmes processus se retrouvent dans l'instinct combattif. Il voit notamment dans l'organisation de l'armée du salut, ou dans le langage combattif de certains chants religieux une sublimation manquée.



*Psychologie du rêve.*

Je ne m'attarderai pas à parler ici des nombreux articles d'Yves Delage sur le rêve. Tout en empruntant une série d'idées à Freud, cet auteur décrie la psa. avec une mauvaise foi évidente.

M. Baudouin (voir No. 3.) analyse huit rêves qui se rapportent à son désir de guérir d'une tuberculose pulmonaire, contractée à l'armée. Il remarque que ces rêves ne lui sont pas venus par une influence physiologique, mais bien par une influence psychologique. Preuve en soit que le jour où l'analyse bactériologique a révélé qu'il n'y avait plus de bacilles de Koch dans ses crachats, il n'a plus eu de rêves de ce genre. Or la guérison de sa tuberculose fut lente et progressive, tandis que la disparition de ces rêves fut subite. B. fait encore quelques remarques intéressantes sur l'auto-psa.

"A priori", dit-il, "on pourrait nier l'efficacité de cette investigation de soi par soi, précisément à cause de notre propre censure. Mais d'autre part si la censure est souvent d'ordre social, il semble qu'elle doive agir avec plus d'autorité, lorsque le sujet est en présence d'un médecin ou d'un psychologue, que s'il n'était en présence que de lui-même. Du reste, l'expérience seule peut faire la lumière sur ce point, et aucun argument a-priori n'est valable contre l'auto-psa., qui m'a donné personnellement dans divers domaines des résultats précis et bienfaisants."

M. Claparède (noir Nr. 15) nous rapporte un "rêve décomm odité" qu'il a fait en voyageant en France, dans un compartiment bondé et manquant d'air. Il rêve qu'il se trouve en chemin de fer, accoudé à la portière ouverte et humant un air frais et pur. Ce rêve lui suggère quelques remarques théoriques. Tout d'abord il insiste sur la nécessité du principe d'économie qui consiste à choisir entre plusieurs l'hypothèses la plus simple. Pour expliquer son rêve, il ne voit donc pas la nécessité de chercher des causes plus lointaines que celles du désir qu'il éprouvait de respirer un air frais. Il note encore que ce rêve confirme l'opinion de Freud que le rêve est le gardien du sommeil.

"Rien", dit-il, "ne pouvait m'engager davantage à persister dans mon sommeil, qu'un rêve qui m'offrait précisément ce que la réalité me refusait: Une fenêtre ouverte et de l'air pur."

M. Berguer (No. 8.) nous apporte une intéressante contribution à l'étude du langage dans le rêve. Un matin qu'il se trouvait dans un état crépusculaire, à moitié réveillé, il cherchait à mettre en vers l'idée que quelque chose d'extrêmement ténu se dissipe im-



médiatement. L'image suivante se présente à lui: Une toute petite goutte d'eau qui s'évapore au contact d'une surface très chaude. En même temps lui viennent à l'esprit ces mots: "Un feu toit de petites claires" que, dans son état crépusculaire, il prend pour un bon vers. A son réveil, il s'aperçoit que ces mots sont incohérents mais que chacun d'eux exprime une idée de la vision qu'il avait eue précédemment; seulement ces mots sont arrangés sans aucune préoccupation du sens. B. se demande si nous n'avons pas affaire à un processus analogue dans bien des cas de glossolalie. Il en déduit "que souvent le déguisement de la pensée inspiratrice du rêve ne serait pas dû à une supercherie de l'inconscient, comme le veut Freud, mais à un processus plus verbal que conceptuel."

M. Kollarits (voir No. 38), dans un intéressant article, défend cette idée que nos rêves n'expriment pas des désirs seulement, mais aussi des craintes. Il trouve trop subtile la distinction que Freud a faite entre les phobies et les craintes. Pour lui, désirs, craintes et phobies sont généralement si étroitement liés qu'il ne conçoit pas comment l'activité onirique les pourrait distinguer. K. critique aussi l'interprétation sexuelle des rêves. Il ne nie pas que beaucoup d'associations sont dues au désir sexuel, mais, dit-il:

"de là à prendre chaque corridor, couloir, boîte, armoire etc. dans un sens génital, il y a un pas que je ne puis franchir. En effet, j'ouvre et je ferme une vingtaine de fois par jour mon bureau, et presque aussi souvent mes armoires. Médecins, avocats, hommes et femmes du monde qui font des visites, passent de nombreux corridors, montent dieu sait combien d'escaliers par jour. Il serait bien étrange qu'une chose que l'on répète si souvent ne puisse entrer dans les rêves, qu'à l'aide des associations génitales. L'école de Freud a commis ici une généralisation excessive."

K. donne encore quelques exemples intéressants de rêves que lui ont été suggérés par des lectures de la veille.

### *Psychopathologie de la vie de tous les jours*

Kollarits (voir No. 37.) étudie la représentation que nous nous faisons imaginativement des personnes inconnues. Lorsque nous lisons les ouvrages d'un auteur que nous n'avons jamais vu, son style, ses opinions, sa nationalité, l'analogie de son nom avec celui de personnes connues, nous aident à déterminer les traits de son visage. Claparède (voir No. 13.) montre que cette représentation est encore déterminée par notre audition colorée. Les romanciers savent que certains noms agissent comme des onomatopées. Ainsi, on ne



se représentera ni la même physionomie ni le même caractère sous les noms de Patouflard ou de Flick.

### *Psychologie religieuse*

L'accueil favorable que la *psa.* a reçu en Suisse romande, est dû, en grande partie au prof. Th. Flournoy. C'est surtout dans ses cours qu'il a vulgarisé les idées de Freud. Tout en faisant, certaines restrictions, il a toujours exposé la nouvelle psychologie viennoise avec beaucoup de sympathie. A part quelques comptes-rendus qu'il a fait sur certains ouvrages, la mystique moderne est le seul écrit dans lequel il nous aie laissé ses idées sur Freud, Jung, Silberer et Adler. Il a toujours professé un grand éclectisme prenant ce qu'il y a de bon dans chaque école.

La "Mystique Moderne" (19) est la biographie religieuse de Mlle Vé. Nous la résumons brièvement : Dans son adolescence, elle fut victime d'un attentat sexuel qui dans la suite devait développer chez elle une sous-personnalité érotique. Mlle Vé ne s'est jamais mariée, mais cependant elle a eu des sentiments très vifs à l'égard de M. Y., qui, lui, était marié. Sa personnalité morale lui interdisait de se laisser aller à ses sentiments, aussi se décida-t-elle à venir consulter le prof. Flournoy pour le prier de lui aider à rompre définitivement avec M. Y. Cette rupture pût s'effectuer grâce à quelques séances d'hypnotisme, mais elle ne se fit pas sans un transfert affectif sur Flournoy (premier acte de sublimation). Cécile se rendit compte elle-même de ce transfert et s'en débarassa rapidement. Mais, peu de temps après, elle eût parfois la sensation d'une présence mystérieuse, qu'elle appelait son ami spirituel. Cet ami lui rappelait surtout son père, mais il avait aussi certains traits de Flournoy et d'autres philosophes qui lui étaient chers. (Son père était lui-même philosophe.) Cette présence qui amenait chez elle une certaine euphorie, disparaissait complètement dans les périodes où Cécile était sous la domination de sa personnalité érotique. Ce fut la seconde phase de sa sublimation ; elle dura environ une année. Brusquement l'ami spirituel fut remplacé par une présence beaucoup plus profonde, qui était aux yeux de Cécile, la présence divine. Voici comment elle décrit cette expérience :

"D'un côté j'avais le sentiment de ne plus être, de l'autre je saisissais l'invisible, la réalité essentielle de la présence, j'allais dire : de la vie de Dieu. Je suis parfaitement sûre de n'avoir rien vu, rien senti, rien entendu ; pourtant quelqu'un était autour de moi, et en moi, en ce sens que je sentais sa réalité comme une réalité intérieure plus qu'extérieure. C'était à la fois, une immensité et une intimité."

Comme on le voit, il ne s'agit plus ici d'un dédoublement, mais bien d'une altération de conscience. Cécile eut trente et une extases de ce genre. Elle les décrit avec beaucoup de finesse, et Flournoy a reproduit cette auto-observation. Il est intéressant d'insister sur quelques caractères de ce mysticisme : D'abord, sur



l'absence des phénomènes pathologiques, puis sur l'absence de révélations surnaturelles, et enfin sur l'absence de pratiques ascétiques. Le traumatisme sexuel de son adolescence et le complexe d'Œdipe sont certainement les deux causes les plus déterminantes du mysticisme de Mlle Vé.

Dans cet article, Flournoy explique au public français les termes de libido, complexes, refoulement, sublimation, introversion, extraversion, etc., et il est important de noter que c'est un des seuls textes français, dans lesquels ces notions sont exposées avec objectivité.

Dans sa courte brochure, le pasteur Baroni (voir No. 2.) étudie les théories modernes sur le mysticisme, et à ce propos, discute les idées de Freud, Jung, Morel, Pfister et Flournoy.

M. Morel (voir No. 51.) étudie avec détails la psychologie du pseudo Denis l'Aéropagiste, et à ce propos, détermine un nouveau type de mysticisme, qu'il appelle l'introversion franche. Puis, il montre comment cette introversion franche s'est épanouie, d'abord en orient, puis chez les mystiques spéculatifs. Il en trouve encore des traces chez les mystiques dits orthodoxes, comme Bernard de Clairvaux, Henri Suze, et François de Sales. Cette introversion franche, Morel la définit ainsi : (voir p. 318 et 319.)

"C'est l'introversion pour l'introversion, affranchie et dépouillée de toute préoccupation secondaire, tant religieuse que morale : affranchie des symboles et des représentations traditionnels d'une part, du souci de la portée morale éventuelle de l'introversion d'autre part... La tendance et franchement centripète, c'est-à-dire que l'intérêt se retire *à la fois* de tout rapport sensible avec l'extérieur, dont il ne subsiste, par moment, plus aucune image, ni visuelle, ni auditive, ni de quelque autre nature. Du même coup disparaît de l'expression symbolique tout ce qui appartient à la catégorie matérielle."

Cette tendance à l'introversion franche se trouve surtout chez les mystiques hommes, tandis que chez les femmes le mysticisme est beaucoup plus teinté de sexualité. Les classifications que l'on donne généralement des mystiques sont arbitraires. Le sexe paraît bien être l'élément qui joue le plus grand rôle dans la diversité des mysticismes.

"L'être autérotique des femmes", écrit Morel, "diffère autant de celui des hommes que leur sexualité et leurs habitudes sexuelles respectives. On verra plus loin, par exemple, que le pôle autérotique des hommes est relativement passif, tandis que le sujet lui-même est actif. Chez les femmes ce rapport est renversé. C'est le pôle autérotique, qui, en général, possède l'initiative des opérations."



Or, l'autérotisme semble engendrer de façon assez directe le mysticisme.

Dans ses conclusions, Morel développe encore d'intéressantes considérations sur la différence des tendances d'introversion et d'extraversion.

Dans son ouvrage, Secrétan (voir No. 66.) étudie le problème du salut, avant tout au point de vue théologique, mais il l'étudie aussi au point de vue de la classification des caractères. Il demande à ce propos que l'on substitue aux termes d'introvertis et d'extravertis, les termes d'affectifs et de réfléchifs. Puis, comme Høeffding, il ajoute un type intermédiaire. Pour éviter toutes les confusions amenées par le mot de libido (Jung), il propose de le changer contre celui de psychénergie, qui a l'avantage de ne pas donner de priorité phylogénétique à la sexualité.

### III. PSYCHANALYSE ET LITTÉRATURE

La France a trouvé en la personne du romancier Paul Bourget un admirateur de la psa. Celui-ci s'est servi de la psychologie Freudienne pour la construction de ses derniers romans, et tout particulièrement pour "Némésis".

Le Dr. Demole (voir No. 25.) étudie la pathologie de Jean-Jacques Rousseau qu'il considère comme schyzophrène. Nous ne voulons pas entrer dans la discussion de son diagnostic, nous voudrions seulement signaler qu'à ce propos D. fait une étude approfondie, des perversités sexuelles de l'auteur des "Confessions".

Le Dr. Ch. Ladame (voir No. 43.) soutient que c'est à tort qu'on a accusé Guy de Maupassant d'avoir écrit ses dernières œuvres sous l'empire d'une syphilis cérébrale. Ses œuvres, selon Ladame, s'expliquent par son caractère. Maupassant a toujours eu un sentiment d'infériorité contre lequel il s'est défendu. La moquerie la caricature, ses contes, sont autant de réactions de défense contre ce déficit psychique. Pour faire la psychologie de Maupassant, L. a aussi recours à la psa.

"La méthode psa., plus et mieux que toute autre, dans ses formes simples et naturelles peut à juste titre prétendre atteindre ce but. Cette méthode est en quelque sorte un chiffre. Encore n'est-ce pas tout que de le posséder, il faut savoir l'appliquer."

Mais nous doutons que le Dr. L. ait vraiment su l'appliquer.

Partant de l'étude de Lucy Dooley, sur le génie, Pérez (voir No. 57.) cherche à faire un rapprochement entre les idées du



sociologue évolutionniste Winiarski et les idées des pathologistes. La psa. à son avis peut servir de trait d'union entre ces deux conceptions du génie artistique. On sait en effet, que pour W. l'art et la poésie ne seraient qu'un produit différencié des artifices de séduction qui font partie du rôle actif du mâle dans la sélection sexuelle. Pérez conclut son article ainsi :

"Le rôle de la théorie des complexes comme hypothèse de travail est loin d'être négligeable et inaugure un nouveau mode de critique artistique."

Nous signalons' encore le roman du Dr. Pachantoni (voir No. 56.) qui montre de façon spirituelle à quelles exagérations peut mener la psa.

#### IV. TRADUCTIONS

Jusqu'à la fin de 1919, il n'a paru aucune traduction française des ouvrages de Freud. On trouvera dans l'index bibliographique de cet article, les deux traductions de brochures des Maeder, et l'article français dans lequel Jung a résumé son livre sur la structure de l'inconscient.



## THE LITERATURE IN DUTCH

by

A. STÄRCKE, Den Dolder, Holland.<sup>1</sup>

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The works of Van der Chys (4, 1914), Ad. F. Meyer (18, 1916), Van de Hoop (9, 1917) are more or less popular summaries of psycho-analytic doctrines, without however rejecting Jung.

Criticisms, without any new arguments, are furnished by L. v. Mierop (22, 1914), Prof. de Boer (1, 1914), Prof. Winkler (40, 1917), Prof. Heering (8, 1917), F. Roels (29, 1918; 30, 1918), van Valkenburg (39, 1918), Prof. Kristensen (16, 1918), and Kiewiet de Jonge (15, 1918). A reply to de Boer's criticisms was made by J. Stärcke (34, 1914).

Ad. F. Meyer (17, 1915) has written a Dutch handbook of Psycho-Analysis. The reviewer knows of no other author who has condensed the material so successfully and so clearly for the public. He devotes part of his second chapter to the differences between Freud and Jung and in this work is still of the opinion that there is no essential difference between them. The only point in which this lies, according to the author, is the question whether at the outbreak of a manifest neurosis the libido is already fixated on unconscious thoughts or becomes unconscious at that moment. (Later this author adopted the Freudian view [20, 1917]).

A. Stärcke (32, 1914) tries to identify the Freudian libido concept with the theoretical biological concept of an impulse to death. In contrast with this stands the ego-impulse as the principle striving after individual life. The ego-impulse is regarded as being innate, but the libido as being fostered by the deferred effects of stimuli or perhaps entirely composed of them.

The ego-impulse seeks to accumulate energy from the cosmos into the individual, strives for centralization, magnification of the individual and prolongation of individual life. The libido on the other hand strives to give up energy and to abolish individuality. The originally preponderating ego-impulse is the theoretical expression of the very great initial rapidity of growth, which becomes steadied by the increasing libido. Finally comes a state of relative



equipoise; at the age of puberty growth stops and the function of reproduction begins, which—biologically as well as psychologically—shows a certain relationship with dying. Love is preparation for death.

Although mating and death are separate in the higher forms of animal life, regression of the whole psychical life is bound up with every mating, which leads the individual for a short time back into the primitive life of pleasure. Indeed the deeper the regression, the more it resembles death. Each regression reduces the effort to preserve the psyche at its height, whereby the psychical processes bound up with mating are of value for the development and maintenance of mental health, the extent of which we do not yet know, but which is doubtless very great. Civilization endeavours to limit, not the number of permitted regressions, but their depth, and is thus injurious to health.

A. Stürcke (37, 1917) ascribes the aim of psychosexuality to different factors: — 1. To the organic factor of the puberty glands. We must differentiate between ordinary somatic death and sexual death of the germ-plasm. Puberty is the first part of sexual death, death of the heterosexual part. The sexually differentiated animal remains. 2. To the factor of outer form belonging to stereotropism which Federn places in the foreground. 3. To later memory bonds. He asks whether there are not other cases of homosexuality besides neurotic ones, cases which belong to simple infantilism.

Prof. Jellgersma (12, 1915, pages 147 and X) gives a detailed history of a case of hysterical asynergia of the right arm with abnormal sensations in the left half of the body and depression. A full analysis of seven dreams led to complete recovery. The analysis was concerned especially with the symbolism of choice of object, sado-masochism and genital sexuality. The auto-erotic sphere was not much explored because recovery ensued without this. The author comes to the following view of the case. In her youth the patient passed through some periods of mental depression. Up to her early youth a sado-masochistic trend could be detected, which is not morbid in itself but may become the basis of illness through external causes. During her engagement she came to recognize that she possessed strong sexual feelings, and after it was broken off she continued her thwarted sexual excitement in phantasies and found new ones in addition. In these circumstances (breaking of her engagement and strong sexuality), a morbid fear of the masochistic



tendencies existing from early youth manifested itself, especially in self punishment of the guilty part of the body. It was a kind of short circuiting. The part to be punished was determined, but not yet the mode of punishment. She took this from the illness of her father which she regarded also as a kind of punishment. He died of apoplexy, which she believed to be related to his earlier alcoholism. She therefore developed an asynergia of the arm, which she was always afraid might develop into a real paralysis. A love affair with a married man which followed caused a strong access of self-reproach; she then punished herself further with a left hemiplegia like the one her father had. Finally came a neurotic disorder of vision, because her eyes had been extolled by her lover as being seductive.

The author adds that self-reproaches can especially have a pathological influence if they concern tendencies whose sources are unknown to consciousness. Out of the misery of self-reproach results an ethical inhibition of the act which had led to the self-reproach; but this does not apply to misdeeds which arise from unconscious motives.

The author describes his technique as follows. The patient relates a dream. The analyst discusses it with her and suggests to her some striking point on which she should ponder. Next time the patient comes with an explanation, the analyst criticises and makes remarks thereon; every time he had to draw her attention to a point which she had overlooked and had to give direction to her thoughts. Gradually the interpretation became complete and he finally got her to write it all out coherently.

As with his technique, so also the author's psycho-analytical theory had not yet advanced to the later developmental stages of psycho-analysis. This is not to be wondered at, seeing that he first began to interest himself in the study of psycho-analysis in his forty-eighth year and, as University professor, not only had to brave the opposition of his associates, but also had to put aside his own previous conception as a neurologist. The author has succeeded in overcoming this professional narcissism in a most praiseworthy manner. He further emphasizes his dissension from Freud's explanations in some respects. Freud holds that the affect selects, out of the numerous little daily events, that which has associative relationship with the affective unconscious content and that this appears as a dream motive; the author holds that the



little incident sends out associative connections to the easily expressed deeper emotional processes.

In October and December, 1916, Jelgersma (13, 1916; 14, 1916) read two papers at the Dutch Society of Psychiatry and Neurology and the Utrecht Medical Society, which show clearly his advance in recent years. In both papers were examples of sexual symbolism in neurotics fairly fully reported, and extra-genital sexuality was not forgotten. A music teacher had uneasy twitchings round the mouth on returning thanks after public performances. She suffered such unbearable anguish on these occasions that the feelings were repeated. They began after reading a book on the secrets of marriage. She had read of the labia and the pubic hair. Her own lips became the labia majora and the pubic hair the dreaded twitchings. Already in her youth had her large ugly mouth achieved the significance of a sexual symbol. With anguish she had often gazed upon it in the mirror. In a "cat-dream" she saw in the mouth of the cat a tail which resembled a phallus.

Another young woman became nervous after breaking off her engagement. On analytic investigation it was disclosed that in early life an aunt had taken the child into bed with her and had masturbated with her legs between her own. A masculine attitude of the child resulted. When a girl friend appeared with her leg in a plaster dressing, the stiff leg awakened in the subsequent patient sundry feelings until she exactly imitated the gait. Then followed a manifest homosexual feeling; in her hysterical fits she acted in an infantile way. (The author also relates a tooth-extraction dream of his own which he traces to a castration complex).

In the October lecture the author utilizes the explanation of some anxiety and compulsion cases to illustrate his above mentioned thesis. According to him every stimulus of sufficient intensity becomes unpleasant, even if it is disproportionate. Thus an electric current of even minimal strength will be as harmful to the eye as a strong light stimulus. So with mental processes. The normal sexual function will not give rise to the least anxiety on repetition because the stimulus is proportionate. Sexual phantasy, on the other hand, is disproportionate and readily causes anxiety. Thence the author explains the anxiety of obsessive thoughts; for example, a patient saw Jesus relieving himself. But it is also detailed that he possessed a strong urethral and anal erotism and, in childhood, had fallen in love physically with a picture of Christ.



Van Ophuijsen (25, 1918) communicates three analytical fragments, which make clear the influence of the secondary advantages of illness and its convalescence on the course of the malady.

Van der Chys (5, 1918) communicates part of an analysis of a patient with hallucinations, who had been taken seriously by the Society for Psychical Research and was proud of being able to evoke simultaneous hallucinations in himself and his mother. The hallucinatory voices scolded and reproached him because he as the "third Wilhelm", was responsible for the war; a "satanic personality" also said to him "I will suck out your anus" (with a hissing sibilant). Simultaneously with the hallucination he sometimes had an erection as if to indicate what it referred to. A vision (horizontal cross on a light grey disc with two black eyes and a triangle for a nose; the cross held by a gigantic hand, beneath which a large globe, whence a fine voice recited an English poem about Alpha and Omega) turned out to be a condensation of many delusions of grandeur and thoughts of punishment and incest. All these symptoms, especially the simultaneous hallucinations with the mother, were symbolic of the spiritual unity between him and her and stood as a substitute for forbidden acts. His love for a married woman, to which he does not yield, is consciously forbidden him; behind this are concealed his incestuous and perverse fixations. After a very short Freudian treatment by van der Chys the narcissistic patient obtained an insight into the nature of his illness and the hallucinations and insomnia vanished.

In the artistic productions of the "Expressionist" school, of which some are reproduced, the author sees images analogous with the visions described. In the autobiography of the painter van Kuyk are mentioned visions from another world in which contact with a superhuman mental force influences him and drags his own mental content into consciousness. These images are cryptograms, which are easily unmasked as representations of functioning genitalia. The author finally discusses the necessity of lowering the threshold of normality because of the tendency to regression.

Ad. F. Meyer (19, 1917) deals with homosexuality and its reciprocal relationship to the compulsion neurosis; homosexuality is a flight towards the same sex motivated by a perverse attitude towards the opposite sex and originating on the lines of the obsessional neurosis. In every obsessional neurosis one finds homo-



sexual wishes in alliance with the most different partial impulses.

Van Emden (6, 1917) points out that also heterosexuality may occur as a compulsion symptom, for example in the Don Juan type.

Van Ophuijsen (24, 1917) comes to the conclusion that in every dream there are three kinds of wishes fulfilled: — 1. a purely phantastic wish not necessarily of an infantile character; 2. an infantile sexual wish related to an experience symbolically represented by the wish fulfilment; 3. a wish fulfilment, such as is expressed more directly in the psychoneurotic symptom and arises from autoerotic trends.

Kiewet de Jonges's Doctorate thesis of 210 pages (15, 1918) replaces Freud's theory of dreams by one of his own which proceeds from the lower levels of consciousness during sleep. It is of no scientific value.

Rivers (28, 1918) writes of the revolution in England respecting the sphere of the psychoneuroses. War experience has made clear to many psychologists the meaning of unconscious perceptions and repression, in short of Freud's teaching. The most satisfactory treatment of war neuroses was a kind of psychological analysis equivalent to a superficial Freudian psycho-analysis.

Van Suchtelen (38, 1917) gives in his book, which is the most read of all Dutch presentations of Freud's teaching, but unfortunately based on Jung's complaisant innovations, fifteen dialogues between two narcissists, of whom one appears as the dreamer, the other as the interpreter.

Van Valkenburg (39, 1918) and Prof. Kristensen (16, 1918) criticise this book, the latter author, who is a mythological scholar, adding a number of comments. According to a well known myth God formed man out of the dust of the earth and breathed into his nostrils the breath of life, then he took a rib from the man and therefrom created woman. Modelling precedes generation as a method of creating. According to the Egyptian myth Chnum formed the world out of his disc like a potter. Even when one speaks of the cosmic egg, the modelling of this egg by the God-Creator may be the first act of creation; the world did not originate in the poultry-yard. (We can only be grateful to Prof. Kristensen for his contribution to the excremental myth of creation). Other cosmic myths tell of the creative strength of the Divine word (the God-Creator Ptah, first Egyptian Dynasty). To this myth



of the magical power of speech we cannot, according to Prof. Kristensen, attach a sexual meaning as van Suchtelen does. ("Fire is life, as it arises from the *primaevael libido*, the sexual impulse to create. But fire is also speech"). According to van Suchtelen the *crux ansata* is the placing together of the male and female symbols, or the triple man-god with the single woman-god. Also Father Jablonski who died in 1757 discerned a phallic symbol in it. According to Prof. Kristensen it signifies the magic knot and has acquired the secondary meaning—"Life". Moreover, the T-cross is not, as van Suchtelen suggests, the triple male organ, the strong life-giving Egyptian God as he stood erect with outspread wings ready to impregnate as in the old temple pictures. Also the Babylonian trees of life have nothing to do with phallic symbolism. On the other hand every historian of religion can bring forward facts showing the significance of sexuality in religion, for example—the creation myth of Tum, whose brutally evident sexual significance leaves nothing to be desired, also the myths of Eros and Kama. Further, the ithyphallic pictures of Min and Osiris symbolize the resurrection of cosmic and human life respectively. The Babylonians represent the Universe in their Kudurrus in phallic form and the Egyptians in the earliest ages of their history gave the name "Phallus" to the soul of Re and Osiris.

According to Prof. Kristensen the sexual *motif* in Mythology has now become freely acknowledged, but just for that reason one can deny its paramount significance.

J. Stärcke (35, 1916) has collected and expounded a mass of conscious and unconscious symbolic material from pictorial and plastic art in which apparently irrelevant decoration frequently originates in some symbolism full of meaning. This is also the case with symbolic religious conceptions. The deep impression that such symbolic conceptions can make is probably due for the most part to the fact that our unconscious understands the hidden sexual meaning of the symbols.

Schroeder (31, 1917) has analysed Apuleius's story of Amor and Psyche. To the same group belong Grimm's fable (No. 88) of the springing singing lion-acorn, "Le Loup Blanc" by E. Cosquin, related in "Contes populaires de la Lorraine", and a Benaresfable of 1840 told by an Indian washerwoman. The delivery to a snake, who is a prince and visits his sweetheart only by night, the mystery of the name, the disappearance and search, the voluntary servitude



of the stepmother, the help from animals in carrying out the imposed task, all these *motifs* appear in parallel fables. In the Amor and Psyche type, the *motif* of the delivery of a maiden to a monster is combined with the *motif* of disappearance. In Grimm's fairy tales and in the myth of Andromeda and Hesion, only the first has import; in the Lorin and Marten fables (Melusine, Lohengrin), only the second. The delivery of a maiden to a monster signifies her intimacy with the male organ; as soon as she learns to love the object of her earlier fear, the animal is changed into a beautiful youth. For the disappearance *motif* the author, like Laistner, admits the influence of the dream; it is the supernatural husband symbol of the (erotic) dream, therefore he comes only at night.

Van der Hoop (10, 1918) writes about Meirink's "Der Golem" and finds therein symbolically represented the development of sensual into spiritual love. In its yet deeper meaning he sees this love-longing bound up with the search after the Eternal in us, the individual Soul. "The unreality of Hillel, the inaccessible height, is our own ideal and can only be striven for by denying the great part of our mind which remains hidden, just because it cannot express itself." "Pernath suffers anguish because of his unconscious and because of love, which is the longing for union with his own Soul."



## ITALIAN LITERATURE

by

EDOARDO WEISS, Trieste.<sup>1</sup>

1. *Dott. M. Levi Bianchini*: Psicoanalisi ed Isterismo, *Il Manicomio, archivio di psichiatria e scienze affini*, 1913, No 1.

In this work Psycho-Analysis is adjudged as having a scientific value, though with reservation: "Without being admissible as a systematic and specific means of investigation of psychopathic and psychoneurotic phenomena, Psycho-Analysis gains a decided value when it is destined to apply a generic and universal right line to analytical investigations of the normal, and also of the diseased consciousness".

In the historical presentation of Psycho-Analysis the author dwells long on the original conception of the mechanism of hysteria as it was published by Breuer and Freud in 1895. Also the further phase of the psycho-analytic method, the abandonment of hypnosis, is brought forward, yet the psycho-analytic technique of to-day is not recapitulated sufficiently in detail. One misses the rendering of the psycho-analytical conception of the mechanism and genesis of the neuroses.

We would also mention that the author represented the fact as completely inexplicable by the sexual theory that hysteria appears also in individuals "who are not only completely normal but almost too frigid", in others who are completely satisfied sexually, such as prostitutes and old people; the author thinks that logically no sexual conflicts can or should exist in all these people.

In spite of such objections, however, the author wishes in conclusion to acknowledge the high value of Psycho-Analysis.

2. *E. Lugaro* (Prof. of Psychiatry in Turin): La psichiatria tedesca nella storia e attualità. VI. I Secessionisti., *Revista di Patologia nervosa e mentale*, 1917, Fasc. 2.

The sixth of a series of essays published during the world

<sup>1</sup> Translated by Estelle Cole.



war with a national-polemic intention deals essentially with Psycho-Analysis. Sigmund Freud belongs in the first place to the "secessionists". The section "S. Freud e la psicoanalisi", over 20 pages long, contains a mockingly superior criticism of the psycho-analytical school, rejecting it throughout.

3. *G. Modena: La psicoanalisi in Neuropatologia e in Psichiatria, Quaderni di Psichiatria, Vol. II, 1915.*

The author treats of Psycho-Analysis in a very concise form and urges to greater caution in the judgement of the theoretical statements of Freud and his pupils; at the same time he recognizes the genius of the Viennese psychologist and the originality of some of his daring views, which also can be applied outside psychopathology in the field of ethics, arts, and sociology.

For six years he had pursued with interest the psycho-analytic movement, stimulated by Ernest Jones. For three years he has attempted to practise the psycho-analytic method in many cases, confining himself to the advice and directions of the authors cited. He has come to the conviction that many of Freud's statements are entirely valid. Therapeutically the author observed improvement during the treatment and the cessation of acute symptoms; directing the patient's mind to the memory of the traumatic event often brought about relief.

In his opinion the psycho-analytical theory is based on two principles: a psychological one that may be called Psychodynamic and a pathogenetic one that Bleuler calls Pansexualism. The idea of the Unconscious (that of Lipps) forms the nucleus of the Psychodynamics. The poor distribution of the emotional elements forms the foundation of the neuroses. This poor distribution originates in a repression or displacement of the affective factors, as the result of moral, educational and cultural influences.

The "actual neuroses" are mentioned and the author acknowledges that in Italy less attention than they deserve has been paid to the anxiety neuroses. He himself could often convince himself of the sexual aetiology of many anxiety attacks, and observed their disappearance after the removal of the frustrated sexual excitement.



## THE LITERATURE IN SPANISH

by

K. ABRAHAM, Berlin.<sup>1</sup>

The first psycho-analytical publications in Spanish have reached us from South America. Our Science has made its entry into the psychiatric clinic of the University of Lima in the last few years. The *Revista de Psiquiatria* which appeared there since 1918 publishes in every number orienting essays which acquaint one with psycho-analytical questions. Dr. Honorio F. Delgado is the author of most of the articles; they show that this author, with great thoroughness and fine discernment, has made himself acquainted with the entire subject, including the applications of psycho-analysis apart from medicine.

Up to the present time the following works are to be had:

1. *Delgado, H. F.*, La nueva faz de la psicología normal y clinica. (The new view of normal and clinical psychology) *Revista de Psiquiatria* 1918.

After a survey of the chief aims of the newer psychology, the author turns to psycho-analysis in detail and calls special attention to its characteristics and its achievements.

2. *Delgado H. F.*, El psicanalisis en sus aplicaciones extra psiquiatricas, *Ibid.* 1918.

Here the author gives a searching representation of the Libido theory, the interpretation of dreams, as well as the contents of all important non-medical psycho-analytical publications which have appeared in our periodical literature and in the "Schriften zur angewandten Seelenkunde". Especially to be mentioned is the ardour of his advocacy of the Freudian theory and the clearly placed arrangement of the many-sided material. Worthy of remark is also the skill with which Delgado has transferred the psycho-analytic terminology to his mother-tongue.

3. *Delgado H. F.*, La psiquiatria psicologica, *Ibid.* 1918.

<sup>1</sup> Translated by Estelle Cole.



This treats of the application of psycho-analysis in psychiatry. Amongst others the theory of transference is discussed in detail.

4. Delgado H. F., La rehabilitación de la interpretación de los sueños. (The vindication of the interpretation of dreams.) *Rev. de Criminología, Psiquiatria e Medicina Legal*, 1918.

5. Delgado H. F., El Psicoanálisis, Lima, 1919.

Delgado gives in this publication, which has appeared in book form, an excellent survey of the psycho-analytical theory of instinct and the theory of the neurosis and mental disease built up on it.

6. Delgado H. F., La psicología de la locura. *El Siglo médico*. Madrid, 1919.

Delgado publishes in a Spanish periodical *El Siglo médico* (The Medical Century) an excellent essay on the psychology of disorders of the mind. He sharply criticises the prevailing method of investigation centering as it does around anatomy, expresses himself with great decision on behalf of the psychological direction in psychiatry and brings into prominence with great accuracy the achievements of psycho-analysis. This article reveals in a special way the fine psychological comprehension of the author, his psychiatric experience and his far-reaching knowledge of literature.

7. A. Z., Tratamiento psicoanalítico de un caso de neurosis compulsiva. *Rev. de Psiquiatria*, 1918.

This gives an account of the successful treatment of a compulsion neurosis through psycho-analysis and contrasts the system and result of the analytical therapy with other methods.



## PSYCHO-ANALYTICAL LITERATURE IN HUNGARIAN

by

GÉZA SZILÁGYI, Budapest.<sup>1</sup>

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## I

During the years 1914—1919 Hungarian psycho-analytical literature received its greatest enrichment through the translation of Freud's works, as well as by an edition of Ferenczi's collected articles which had previously appeared singly. The fact that Freud's translated works have already passed through several editions since their first appearance is sufficient proof of the increasing interest in Hungary for Psycho-Analysis.

The review of Freud's works by Varjas (48) calls for special mention. He lays stress on the point that Freud's epoch-making hypothesis of the origin of totem and taboo is truly pioneer and differs from all other hypotheses in that it possesses a future but no past.

Next in importance to the translation of Freud's work comes the collected edition of Ferenczi's articles. We thoroughly endorse Freud's dictum in his "History of the Psycho-Analytical Movement" that "Hungary has contributed one fellow worker only in Psycho-Analysis, but in S. Ferenczi one who outweighs a whole society". Ferenczi's earlier writings which appeared before 1914 have already passed through two editions (10, 11) and in addition he has published three new volumes of valuable material, the most recent of which appeared at the same time in German.<sup>1</sup> The contents of this work will be elsewhere reviewed.

Of the reviews of Ferenczi's works, those by Hollós (25, 26) are worth special notice. Although his articles were designed for a public unversed in the methods of Psycho-Analysis, they go far beyond the limits of an ordinary review and present what

<sup>1</sup> "Hysterie und Pathoneurosen." Int. Psychoanalyt. Bib. Nr. 2, 1919.



may be regarded as a standard account, equally characterised by its pregnancy and its conciseness, of the theoretical and practical significance of the science.

M. Sisa's short article (41) is a somewhat disconnected rhapsody on the results of Psycho-Analysis, essentially the enraptured cry of the enthusiast. According to Sisa the perspectives of Freudism are: a new penal code, a new system of education, new morals, a soul set free, a socialised people, a people who have learnt to economise their energies, an harmonious people! Csáth's article (3) has also a touch of rhapsody, but for the rest gives Freud's life-work its true valuation as a milestone in modern natural science.

The neurologist K. Lechner, Professor of Klausenburg University, gives a cursory survey of the status and results of Psycho-Analysis in three lectures delivered before the medical section of the Transylvanian Museums Association, a detailed extract from which has been published (34). Lechner's work shows a certain knowledge of psycho-analytical literature up to the year 1914 but he has not gone deeply into the subject nor has he acquired a thorough understanding of it.

Professor Stephen von Apáthy launches a violent attack (2) on Freud, stigmatising him as "the representative of Semitic Pan-Erotism". Attacks such as this betray alike the personal animus of the writer and the fact that he has lost his way in the subject of Psycho-Analysis, and the aim of Géza Szilágyi's two polemical articles (46) is to point out the baselessness of Apáthy's contention, while exposing its unscientific origin. To these articles Apáthy significantly made no reply.

I. Décsi writes two works (5, 6) in popular, *belles-lettres* style intended for the laity only, similar to the book (4) previously published by him, being chats on nerve hygiene and pedagogy. What this author says of Stekel can with justice and reason be applied to his own productions: "Somewhat reminiscent of a *feuilleton*, acute to the verge of cunning, often extremely clever, often painfully superficial, but on the whole good work".

Of the seceders from the Freudian school, Alfred Adler finds a reviewer in Varjas, who undertakes a discussion (49) of Adler's chief work "On the Nervous Character". In two later lectures (50) Varjas endeavours to bring about a compromise between Freud and Adler, in which he is naturally unsuccessful.



## II

A large number of articles relate to the wide province of the application of Psycho-Analysis to the mental sciences.

(a) *Psychology*. Aurél Kolnai (32) discusses the psychological opposites of persistent rigidity and a state of unstable equilibrium, in conclusion the emergence of a compromise between both, namely, organic development.

(b) *Group Psychology*. K. Picker endeavours to diagnose the so-called "mental epidemic" (36). M. Sisa aspires to explore the mind of the crowd in a "Freudian Essay" (44). He tries to prove the theory that the group-mind is similar to the infantile mind and that in a given crowd he who first shakes off the censorship of civilization will become the suggestor to the group. He brings numerous examples to illustrate his study of the subject and his results may be briefly summed as follows: The group-mind knows only momentary impulses, gratitude instead of love, revenge in the place of hate. The crowd experiences primitive feelings alone. In aesthetic or ethical feelings there is present a high degree of sublimation and of this the crowd is incapable. The feeling of the crowd is ambivalent, hence the variability of its mood. The restricted gamut of feeling is compensated for by the intensity of feeling. The crowd is passionate and excitable just as a child is. Individuals are differentiated by the diversity of their censorship, the crowd on the contrary embodies a collective mind, uncensored and therefore infantile. The group-mind originates, then, because it is a pleasurable wish-fulfilment to be infantile, that is to say, free, untrammelled, and censorless. It is when man encounters a stimulus strong enough to arouse in him the consciousness of having nothing to fear from organised society that he dares to feel himself as a group-mind. The author gives as a proof the two following examples: in the first example the crowd perceives itself as society (for instance, the audience of a theatre), in the second it holds itself to be stronger than society (a revolutionary mob).

Béla v. Felszeghy writes on that important phenomenon in the sphere of crowd-psychology, panic (9). His article in Hungarian on this subject which essays to uncover the series of unconscious causes of the tension states of panic contains merely an epitome and the conclusions of a more detailed paper which was published later in German, "Panik und Pankomplex"<sup>1</sup>. In the Hungarian

<sup>1</sup> *Imago*, 1920, B. VI, S. 1.



abstract he states, taking the analysis of the Pan myth as basis; that our first panic, our first catastrophic shock, is the cataclysm of birth. This, our first psycho-physical terrified recoil from reality, continues to vibrate in the centre of all subsequent panic reflexes. The actual contact with the crowd, the sensation of being crushed in the midst of a crowd, stimulates the urge to panic which has its roots in the birth-phantasy. The author contends that panic is concerned with two regressions in relation to a fundamental regression that has a phylogenetic significance on the one hand and an ontogenetic on the other, both comprised by the individual in the conscious birth-phantasy. "All panic is libido, or the desire to be, condensed into a birth-phantasy." It is thus a vain task to attempt to counteract panic. This readiness to explode is an attribute of life as it is an expression of the ego-instinct and at the same time the expression of it is a satisfaction of the libido. In conclusion Felszeghy throws out the possibility of assuming a single Pan-complex, a unit that contains the whole: the parental complex, the Œdipus complex, and the castration complex. The advantages to be gained by the assumption of this primitive complex are according to Felszeghy: 1. The Pan-complex accords with the cosmic unconscious and in the varying consciousness of every individual is actually the common denominator of all conscious factors. It has thus the property of rendering the relation of the cosmic to the individual life perceptible to that latter, *viz.* the ego itself. 2. Furthermore this assumption would simplify technique and at the same time method in psychology, particularly in Psycho-Analysis as all complexes would be comprehended under the Pan-complex.

(c) *Psychology of Religion*. S. Varjas presents a short review of A. J. Storfer's well-known work, "Marias jungfräuliche Mutter-schaft" (Mary's virgin motherhood) (51).

(a) *Sociology*. A. Kolnai discusses, in a sociological-political study, activity and passivity in the development of civilization (30). The author makes profuse references to Psycho-Analysis, particularly to Freud's doctrine of the instincts and the conclusions arrived at in Freud's book "Totem and Taboo".

(e) *Jurisprudence*. Ferenczi refers to the important connection between criminology and Psycho-Analysis in a masterly work (18) that appeared later in an edition of collected writings under the title "A pszichoanaliziš haladása". (The Progress of Psycho-Analysis) (13).



He refers to the necessity for the foundation of a psycho-analytical criminology, seeing that, of all mental motives for crime, criminology has hitherto left out of account the most important, namely, the strivings of the unconscious mental life. It would be the task of the psycho-analyst in criminology to discover these powerful motives, the material of which would be brought to light by a systematic psycho-analysis of criminals in prison. Criminal psychology would contribute to the prevention of crime and would make possible the after-education of criminals so important in the interests of society.

Dukes' article (7) is at one with Ferenczi's in urging the professional criminologists to comply with Ferenczi's fruitful suggestion and carry out revolutionary revision of criminology on the basis of psycho-analytical knowledge.

Felszeghy (8) traces the influence of totem and taboo in legal matters. He suggests that the employment of Psycho-Analysis to make a thorough investigation of the various theses, usages, rites and institutions of law would be very beneficial. He points out in reference to Freud's "Totem and Taboo" that traces of totem and taboo lurk even in modern institutions, customs, and prohibitions of jurisprudence. He supports this theory with recent examples of the taboo of royalty, for instance the protection of royal families from the ordinary penal code, the ceremony of the coronation of kings, the immunity of members of parliament, the privileges of the nobility and so on.

(f) *Folk-lore*. Special note should be made of the pioneer work of G. Róheim (37, 38, 39, 40), which will be referred to again later in the section on ethnology.

(g) *Mythology and Fairy Tales*. Ferenczi carried on a discussion (17) with Anna Lesznai which appeared in the periodical *Nyugat* the editor of which, H. Ignotus, has always evinced a practical interest in Psycho-Analysis. This author in her work on the psychology of Fairy Tales and Tragedy (35) maintained *inter alia* that Freudians arbitrarily stamped every fairy tale with the hallmark of a sexual wish-fulfilment.

(h) *Natural Philosophy*. A memorable treatise by Ferenczi dealing from the psycho-analytical point of view with E. Mach's book entitled "Kultur und Mechanik" (Civilization and Mechanics), appeared first in Hungarian (16) and later in German under the



title "Zur Psychogenese der Mechanik" (On the Psycho-Genesis of Mechanics).<sup>1</sup>

(i) *Æsthetics, Art, Literature*. In a review of Ferenczi's works (26) István Hollós gives prominence to the psycho-analytical investigation of the problem of artistic creation. Psycho-Analysis explores behind every work of art for a hidden third dimension — the determinants of the poetic mind reaching far back into the infantile period, the psychic constellation developing from the conflict between sexuality and the dictates of society.

The poet and the artist have a direct grasp of the truth and the practical significance of Psycho-Analysis and the analyst finds the most striking proofs of his scientific theories in their works. Hollós supports this view of the psychology of the poetic creation by the publication with psycho-analytic comments of some verses written by a mental patient of his (27). These verses were produced during the treatment. The mental disease, by making a free manifestation of the unconscious possible, enabled the patient to break out instinctively into rhythmical utterances, to declaim at times really wonderfully coloured phrases of primitive force, and to create an original and wholly individual form of speech. Words welled up from his unconscious mind which had been heard by him long before and which by some strange process had become attached to each other in a kind of series. The revelation of his own unconscious mind to himself was the direct consequence of his unhappy fate. Possessing a strong poetic vein, but lacking the poetic means of expression, the patient was transformed into a poet after his own unique pattern when once his unconscious mind had been laid bare by a mental upheaval.

The performance of the Dutch comedy "Femina" in which the caricatured hero is a psycho-analytical neurologist, gave Z. Szász, one of the best known and most popular of authors and essay writers, the opportunity to criticize Freudism and its influence on *belles-lettres* (45). He refers to Freudism "this wonderful new doctrine and method of psychology and psycho-therapy" as one of the most characteristic important phenomena of the last twenty years.

It may not be out of place to mention here that the *belles-lettres* and literary criticism of "Young Hungary" are strongly influenced by Freudian ideas and have appropriated many of the

<sup>1</sup> *Imago*, 1919, B. V. S. 394.



gains of Psycho-Analysis. For example, the lyric poems of Dezső Kosztolányi, (*A szegény kisgyermek panaszai*: The lament of the poor little child), many stories and satires of Frigyes Karinthy, the novels of Alexander Bródy, Géza Csáth, D. Kosztolányi, Géza Szilágyi, Michael Babits (*A gólyakalifa*: The Stork Calif), Milán Füst (*A nevetők*: They who laugh), many critical studies and articles of Hugo Ignotus, all bear unmistakable signs of an unusual knowledge of the mind orientated by Freudian doctrine. In various narratives by Ludwig Biró (*A Molitorház*: Molitor House), Endre Nagy, and Géza Barcsay-Fehér the heroes are actually psycho-analytical doctors. It is of course the fault of the authors that these physician heroes conduct themselves in a way that strikes anyone acquainted with psycho-analytical technique as not only incorrect, but approaching the grotesque. Two novels, one by Paul Forró (*Egy diákkor története*: The Story of Student days), and the other by Imre Veér (*Imago, a kétnemű ember*: Imago, the bi-sexual Man), are advertised as psycho-analytical novels, which description, however, subserves a purely commercial end and has not the slightest justification. With a few exceptions the Hungarian press, particularly in Budapest, regards Psycho-Analysis with favour.

### III

Psycho-Analysis has, *cum grano salis*, produced a literature of the war. Several contributions on the subject have been published in Hungarian.

In a treatise not wholly free from internal contradictions, Sándor Varjas, relying partly on Freudian opinions and partly on Adlerian errors, seeks the original motive of the war in the Will to Power which he holds as being stronger than the Will to Live (52). This view is opposed by M. Sisa (42) (who, by the way, has also provided us with an excellent review of Freud's memorable essay "Reflections on War and Death"), who holds that not the Will to Power but sexuality is stronger than the Will to Live. His view, which though only roughly sketched is of great interest is that the normal mind of men and of nations of the twentieth century is paranoically tinged and that the primary motive of the world war was in the origin nothing less than an explosive discharge of the tension caused by a persecution-delusion arising as reaction to a homosexual partial impulse. Varjas, who has already been mentioned, entirely forsakes the premises of Psycho-Analysis in his



studies on the rise and fall of war-like passions (53). He takes the so-called "frustration" *i. e.* the failure of a normal reaction to pleasurable sensations, the impossibility of a climax, as a fundamental principle in explanation of unconscious life. Passion is such a frustration that finds its pleasure in itself, in frustration. The greatest frustration is the desire for power and mastery which, when united with Varjas' second fundamental principle, the need for mental conflict, constitutes the chief originating motive of the world-war. It is unnecessary to go further into this artificial theory that calls itself psycho-analytic, but which, in our opinion, falls wholly outside the limits of Psycho-Analysis.

Ferenczi, in a remarkable article (15), refers to the world war as a "psychological experiment of nature" to demonstrate that in the mind of civilized man there lie concealed in times of peace, alike the child, the savage and the primitive human being. The war cast us back into the Ice-Age mentally, *i. e.* it uncovered the deep-seated characteristics that this period left ingrained in the mental life of mankind.

In conclusion let me draw attention to a review by A. K. (Aurél Kolnai) (31) of a pamphlet on pacifist education, a little work which lends a happy finishing touch to Ferenczi's thesis by stating that "war is to be overcome, if anywhere, in the nursery".



## BOOK REVIEWS

INSTINCT AND THE UNCONSCIOUS. A Contribution to a Biological Theory of the Psycho-Neuroses. By W. H. R. Rivers, M.D., D.Sc., F.R.S., (Cambridge University Press, 1920. Pp. 252. Price 10s. 6d.).

The aim of this important book is set forth as being "to provide a foundation for a biological theory of the psycho-neuroses" (p. 119), which is a truly formidable undertaking. The task is approached from the standpoint of the war neuroses, and the conclusions are almost exclusively based on observation of these conditions, a circumstance which necessitates a few preliminary remarks. In spite of important individual differences, the author's attitude in this respect has much in common with that of three other well-known workers. Professors Brown, McDougall, Myers, and Rivers have undergone a similar experience in the past few years, with on the whole similar results. They are all eminent psychologists, with the additional advantage of possessing a medical qualification, whom the exigencies of a national crisis brought for the first time into psychopathological work. After establishing a demonstrably imperfect contact with the work previously done in this field, and after a varying amount of war experience, they consider themselves to be in a peculiarly favourable position to pass judgement on the various prevailing theories in psychopathology, and were in particular "enabled to test in detail the Freudian doctrine of psychoneurosis" (p. 4). Dr. Rivers speaks of the "dispassionate study" carried out by "independent and unbiassed workers" "who were able to approach the subject without prejudice", and says that this study "had certain definite results" (pp. 4, 5). In his opinion these were to confirm certain parts of the psycho-analytical doctrine, notably the tendency to repress unpleasant memories, the importance of conflict, the continued action in harmful ways of buried material, and the relief given by bringing it again to consciousness, but to contradict the main part of that doctrine, that concerned with sex and with the mechanism of the unconscious proper. The study shewed that the pathology of war neurosis was a simple and easily solved matter (Dr. Rivers speaks of "the simplicity of the conditions upon which they depend", p. 5), so the firm knowledge thus gained could logically be used to constitute a basis for a theory of neuroses in general, and this is what is attempted in the present volume.

Those whose life's work has been psychopathology, on the other hand, and especially those trained in psycho-analysis, take on the whole



an opposite view of the matter. While agreeing that independent and unbiassed thought is of inestimable value in approaching the study of the unconscious mind, they do not consider that the mere wish to have it is tantamount to possession of it, and they find, on the contrary, that this valuable talent is one that needs an arduous cultivation, that familiarity with the workings of the unconscious mind is not to be obtained except by a painful overcoming of the (internal) obstacles in the way. In contradistinction from the view hinted at above, they consider that the problems of the war neuroses are much more obscure and complex, as well as far more difficult of access, than those of the peace ones; the narcissistic theory of the war neuroses, as put forward, for instance, by the reviewer, is not easily estimated by anyone who has not first penetrated through the relatively pliable transference neuroses to the more remote and enigmatical phenomena of narcissism. They further point to the non-typical and rare circumstances in which war neuroses arise, and to the absolute impossibility of making an adequate investigation of them for purely extrinsic reasons. Now that the hurry and pressure of the war has disappeared the neuroses associated with it have largely lost their characteristics and approximate much more to the usual neuroses of peace. The fact that exceedingly few psycho-analyses of war neuroses could be made, not one of which has been published, speaks for itself. To build a general theory of psychopathology, therefore, on what must necessarily be an imperfect investigation of an aberrant form of neurosis would not seem to be an undertaking fraught with promise. Nevertheless, in spite of what the reviewer regards as undeniable handicaps methodologically, Dr. Rivers has produced a work that is interesting, stimulating, and in many respects original.

The book is made up of two parts. The first, and larger one, consists of nineteen lectures, delivered at Cambridge in 1919; the second part is an appendix of six addresses, mainly of an earlier date, three of them having specifically psycho-analytical titles. Perhaps it will be simplest for our purpose to consider separately the points of agreement and of disagreement with psycho-analysis.

In general Dr. Rivers maintains the correctness of Freud's views on mental mechanism, on his general conception of the mind, on the importance of instinctive life, on conflict, repression, and the unconscious, though in many respects he would prefer a different formulation. He is to a great extent aware of the general importance of these views, as the following passages indicate: "It is possible, even probable, that the practical application of Freud's theory of the unconscious in the domain of medicine may come to be held as one of its least important aspects, and that it is in other branches of human activity that its importance will in future be greatest. I may perhaps mention here that



my own belief in the value of Freud's theory of the unconscious as a guide to the better understanding of human conduct is not so much based on my clinical experience as on general observation of human behaviour, on evidence provided by the experience of my friends, and most of all on the observation of my own mental activity, waking and sleeping (p. 160). . . . . Freud's theory of the unconscious should appeal to the physician in that it provides him with a definite working scheme of influences, which he has long known to be active in the causation of mental disorders and of the bodily disorders which are traceable to mental factors . . . . . The great merit of Freud is that he has provided us with a theory of the mechanism by which this experience, not readily and directly accessible to consciousness, produces its effects, while he and his followers have devised clinical methods by which these hidden factors in the causation of disease may be brought to light. For the physician who is not content to walk in the old ruts when in the presence of the greatest afflictions which can befall mankind, Freud has provided a working scheme of diagnosis and therapeutics to aid him in his attempts to discover the causes of mental disorder and to find means by which it might be remedied. My own standpoint is that Freud's psychology of the unconscious provides a consistent working hypothesis to aid us in our attempts to discover the rôle of unconscious experience in the production of disease." (p. 168). His definitions of the unconscious as "that experience which is not capable of being brought into the field of consciousness by any of the ordinary processes of memory or association" (p. 9), or, more pithily, as "the storehouse of experience associated with instinctive reactions" (p. 38), is quite psycho-analytical. This conception of the unconscious is defended at length (Appendix I), and the additional argument adduced that it is as legitimate as the concept of inherited instincts which represent a part of ancestral experience: "If such unconscious elements derived from ancestral experience are by universal assent included within the scope of the mind, it is difficult to understand how it is possible to exclude unconscious experience acquired in the lifetime of the individual. It would be humorous, if it were not pathetic, that many of those who object most strongly to Freud's views concerning the rôle of unconscious individual experience in the production of abnormal bodily and mental states should be loudest in the appreciation of the part taken by that ancestral experience for which they use the term, too often the shibboleth, heredity" (p. 161). Though admitting that it is easier to conceive the content of the unconscious in terms of intellectual elements, he is very inclined to go further and acknowledge that it is also made up of affective and conative states, for it is evident that these also undergo repression (p. 36). He fully accepts the theory of repression as accounting for the facts of amnesia, including neutral associated material (p. 35),



and is a thorough-going adherent of the cathartic therapeutic procedure (Appendix III).

In spite of these and other numerous points of agreement, however, Dr. Rivers diverges in important respects from the Freudian theory, especially of the neuroses. On the one hand he denies the importance of the part played by the sexual instinct in that theory, and on the other he adopts a rather different formulation of the pathology of the neuroses. One can say nothing about the former point, for it is presented in the simple manner of an *ipse dixit*. The study of war neuroses shewed "that in the vast majority of cases there is no reason to suppose that factors derived from the sexual life played any essential part in causation but that these disorders became explicable as the result of disturbance of another instinct, one even more fundamental than that of sex—the instinct of self-preservation" (p. 5), while "we have abundant evidence that those forms of paralysis and contracture, phobia and obsession, which result from suppressed (*sic*) sexual tendencies, occur freely in persons whose sexual life seems to be wholly normal and commonplace" (p. 165). The fallacy here is evidently the assumption that the psychosexual life, especially in its unconscious aspects, is a matter that lends itself to ready observation. Dr. Rivers allows himself to say that the sexual part of the Freudian theory, so far from being an integral part, is merely "an unfortunate excrescence, probably due in large measure to the social environment in which the theory had its origin" (p. 164); we would commend to his notice the reasons given by Professor Freud for stigmatizing this view as "ganz besonders unsinnig" (*Fahrbuch der Psychoanalyse*, Band VI, S. 235). The dislike of sexuality enables this otherwise suave and courteous writer to say that the writings of his co-workers "might often be taken for contributions to pornography" (p. 163). Even stronger remarks are made about the supposed extravagance of various hypothetical followers of Freud (pp. 159, 160, 163), whom we often hear of in the writings of opponents, but never find mentioned by name.

Dr. Rivers' own formulation of the biology of the neuroses is to a large extent founded on Head's theory of sensibility, the devastating effect of Trotter and Davies' researches on this theory being ignored. Using the parallel of Head's distinction between "protopathic" and "epicritic" sensations, and largely influenced by the Lucas-Adrian concept of the "all-or-none" principle, he divides instinctive behaviour into two classes, the marks of the more primitive being: "firstly, the absence of exactness of discrimination, of appreciation and of graduation of response; secondly, the character of reacting to conditions with all the energy available; and thirdly, the immediate and uncontrolled character of the response" (p. 48). This class is normally under the control of the other class, which has opposite characteristics, and when this control fails to



be maintained there result all the phenomena ascribed by Freud to intrapsychical conflict. Instincts themselves are grouped under three headings: "those of self-preservation; those which subserve the continuance of the race; and those which maintain the cohesion of the group (herd instinct)" (p. 52); in practice Dr. Rivers deals with none throughout the book except the first of these three groups, and, indeed, with only one of these—the danger instinct. The book may be described as an attempt to correlate the theory obtained by applying this psychology (which in a review can be only indicated) to the war neuroses with the doctrines of psycho-analysis.

The resulting compound is not very easy to appreciate clearly, and, as it would seem to us, Dr. Rivers has unnecessarily added to the difficulty and to the risks of confusion in the following way. It is well known that the task of apprehending the new concepts introduced by Freud has been materially increased by giving the terms invented to denote these concepts a foreign meaning from his, and then thoroughly confusing the reader by using them indiscriminately at different times; Jung's procedure with the terms "Libido" and "symbol" is perhaps the most flagrant instance. Dr. Rivers is guilty of this unscientific behaviour on a considerable scale. He re-christens the anxiety neurosis "repression neurosis" (p. 124), proposes first "suggestion neurosis" (why not pithiatism at once?) (p. 223) and then "Substitution neurosis" (p. 127) for what he calls "Freud's conversion neurosis" (which in a future edition should be corrected to "conversion-hysteria"), he robs the term "sublimation" of its sexual connotation (p. 156), and he uses the term "regression" throughout as equivalent to "reversion" (Ch. XVIII). On the other hand he rightly admonishes Hart for making the word "complex" equivalent to "sentiment" and thus depriving it of its valuable specific meaning (p. 88). But the most troublesome of these essays in novel nomenclature occurs over the word "repression", which hitherto has invariably been the technical term used to express the German *Verdrängung*. It covers all processes characterised by the striving to keep painful mental processes (or others associated with such) from consciousness, irrespective of whether they have ever been in consciousness or not. It may prove that the distinction between the two classes included under this name will one day turn out to be of interest, in which event we shall need separate terms for them, but up to the present the features common to both have been of overwhelmingly greater interest and importance than any differences between them, so that psycho-analysts have been content to use the same term for both. Freud writes, for instance (*Vierte Sammlung der Neurosenlehre*, S. 287): "The general fate of the idea representing the impulse can hardly be other than that it disappears from consciousness if it has previously been conscious, or is kept back from consciousness when it was about to become conscious.



The difference is not an important one; it comes to much the same thing whether I show an undesirable guest out of my room, or out of my ante-room, or whether as soon as I have recognised him I refuse him admission over the threshold of my entrance door". On the rare occasions when Freud has wished to draw a distinction between various processes of this sort he has done so by using the words *Urverdrängung*, *Verdrängung*, and *Nachverdrängung*. To Dr. Rivers, however, the distinction appears of great importance, but instead of adopting the correct procedure of adding qualifying adjectives before a term that is well-established and universally accepted, he introduces the confusion of confining the word "repression" to the much less important class of witting exclusion from consciousness, and uses the term "suppression", a word that hitherto has been used only in its general sense in psycho-analytical literature, for the vast majority of cases usually denoted by the word "repression". Since Dr. Rivers can hardly hope to displace such a firmly established technical term, we cannot understand his object; we see only his result, namely, necessary confusion in the mind of readers. In his opinion there are the following important differences between the two processes (pp. 17, 121, 124, 126, 185): Conscious repression (Rivers' "Repression") belongs to the order of intelligence, unconscious repression (River's "suppression") to the order of instinct; the former process is more abnormal than the latter, magnifies the conflict and leads to anxiety neurosis; this means the "failure in the adult of a process which takes place naturally and without any special conflict in childhood". The last remark indicates the usual lack of familiarity with what goes on in the depths of a child's mind.

Dr. Rivers' own formulation of the theory of neurosis is not so unlike the Freudian one: neurosis means "a failure in the maintainance of the state of equilibrium between instinctive tendencies and the forces by which they are controlled" (p. 119). This may be produced in two ways, by an increase in the strength of the former tendencies or by a diminution in the latter, and Dr. Rivers considers that the immediate factor is usually the latter (due to strain, fatigue, *etc.*). When, however, it comes to the application of these principles we see at once the difference between the observer and the theorist. While Professor Freud investigates in detail the actual tendencies that are repressed, and tries to find out what is the nature of the conflict, Dr. Rivers assumes that they are simply older and cruder instincts that are now no longer biologically valuable, and hence are inhibited. Therefore, although there is much mention of the word "conflict", we find hardly any examples of the kind familiar to us in analytic work, where the conflict really is a conflict. To him neurotic symptoms are very much in the nature of an atavism, a reversion to an older mode of defence against danger. Thus he suggests that hysterical paralyses represent the immobility of the



fear instinct, and even that tremors, *etc.*, represent the uncontrolled action of some muscles when that of others is suppressed by the same mechanism (p. 130). Anxiety neurosis and hysteria both result from the abrogation of the inhibiting factors of intelligence, the former setting free fear to act, and the latter the principle of suggestion (p. 131). He thinks there is no dissociation present in hysteria, a conclusion only reached by giving the term "dissociation" the arbitrary meaning of a secondary consciousness. "Hysteria is primarily due to the activity of a danger-instinct, to the coming into action of an instinct whose primary function is protection from danger" (p. 135). If only Dr. Rivers were to reflect on the nature of internal dangers, instead of thinking mainly of gross external dangers to life, *etc.*, he would probably make this conception a more fruitful one than it now appears to be. He feels, it is true, that his formula is in need of extension, and this leads to the following disquisition. "We have to discover why hysteria should be so frequent in women, and so rare in men, under the ordinary conditions of civil life. I have already mentioned the rarity of severe demand on the danger-instincts in the ordinary routine of our modern civilisation. In so doing I see now that I was thinking only of the male element in the population. Women are always liable to dangers in connection with childbirth to which men are not exposed, while the danger-element, real or imaginary, is more pronounced in them than in the male in connection with coitus. That the greater prominence of danger with the consequent tendency to awaken fear should be potentially present in connection with the normal functions of women seems to afford a definite motive for the more frequent occurrence in them of a form of neurosis which, according to the view here put forward, is due to the occurrence, though in modified form, of a definite mode of reaction to danger" (p. 136).

To sum up, the book is a notable attempt to correlate the principles of biology, physiology, psychology, and psycho-analysis in relation to the problems of the neuroses. Regarded as a preliminary sketch it is undoubtedly stimulating. But the author's imperfect acquaintance with many of the problems in the field of psychopathology should have led him to state his conclusions in a much more tentative manner. Dr. Rivers has won distinction in the fields of physiology, psychology, and ethnology; will he in those of psychopathology and psycho-analysis? Only if he proceeds as he did in the other fields of study, by beginning at the beginning and not at the end.

E. J.

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PSYCHOANALYSIS: its History, Theory, and Practice. By André Tridon, (Kegan Paul, Trench, Trubner & Co. Ltd., London. Pp. 258. Price 10s. 6d.).



The author begins with an historical account of the development of psycho-analysis, and we would suggest that the following corrections be inserted in the next edition of his book. Freud was not lecturing on psycho-analysis in 1895, nor did Sadger, Adler, and Stekel join him in that year, but some seven or eight years later; also the Swiss interest in his work dates from 1903, not 1900. It is not true that "many members of the Swiss school (by which the author means the followers of Jung) were clergymen": only two clergymen in Switzerland have displayed a serious interest in psycho-analysis; that of Pfarrer Keller was only a fleeting one, while Pfarrer Pfister is an adherent of Freud, not of Jung. Nor is it true that "psycho-analysis found ready acceptance in Austria, Germany, and England", as those practising it know well, for even now they are in a minority of one to five million. The subject was not introduced into Holland by Jellgersma, whose interest in it dates from 1914, not 1904 as stated, but by van Emden, van Ophuijsen, and Stärcke, whose interest in it has not been "particularly on the theoretical side", for they are all experienced practitioners. The present reviewer would not feel justified, merely because he spent four years in Canada, to put forward the claim to be called an "American analyst"; and to name only White, Jelliffe, and Kempf as the leading analysts in the United States is doing an obvious injustice to Dr. Brill, who has done more than anyone else in that country to develop the knowledge of psycho-analysis.

The object of the book is to convey a knowledge of psycho-analysis to an audience ignorant of the subject, and is therefore avowedly popular. The author sees no important differences between the views of Freud, Adler, and Jung, but considers that they supplement and reinforce one another, a position which at once indicates his state of knowledge of the subject, for, whichever of the three views is the more in accord with the evidence, there can be no question of their mutual incompatibility.

The book is written in a loose, discursive, careless fashion, and reads rather like a piece of "chatty" journalism. It is full of mis-statements and inaccuracies, which are far too numerous for us to be able to contemplate the task of pointing them out *seriatim*. We can only say that the book gives a highly misleading account of psycho-analysis, and is in no way to be recommended. It is a pity that it should compete with the excellent books written with the same object, such as, *e. g.*, that by Barbara Low.

E. J.

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THE EROTIC MOTIVE IN LITERATURE. By Albert Mordell, (Kegan Paul, Trench, Trubner, & Co. Ltd., London, 1919. Pp. 250. Price 10s.).

The book gives more to the reader than the title seems to promise, at least in one respect: it does not content itself with following up the use



made of érotic motives in literature, but points out their existence even there where they do not come to the surface—in short, the book has been written entirely from a psycho-analytical point of view.

The author consequently resorts to the means so successfully employed by Freud in his "Traumdeutung", in order to demonstrate the unconscious contents of artistically formed fantasies. By this course he arrives at a principle of the utmost importance, the strict determination of poetic production. He maintains his points by referring to material which is rich, well chosen and thoroughly mastered; he proves that even scientific works such as Renan's "Life of Jesus" as well as the original, apparently arbitrary and fantastical works of E. A. Poe are nothing else but the strict consequence of the author's disposition to certain impulses and experiences.

In one respect this meritorious book cannot be wholly absolved from the reproach of contradiction. Although the author theoretically keeps strictly to Freud's point of view, that the impressions of childhood, especially those connected with the Œdipus Complex, are decisive for the fancies underlying and determining the later erotic life, he shifts in his detailed researches the chief accent on to the actual erotic experiences of the adult. And yet it is the intrinsic psycho-literary work of the psycho-analyst to make the actual erotic life the stepping-stone to the recovering of the impressions of childhood.

Finally one must enter a protest against a certain strain of arrogance which the author assumes towards men like Spinoza, Schopenhauer and Goethe who—not having arrived at the height of his psycho-analytically trained understanding—seem somehow to be fallen into error. It is just Psycho-Analysis which ought to teach us respect for the workings of the unconscious and humility in considering the impotence of our knowledge in the struggle with our affects. Hanns Sachs.

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THE NEW PSYCHOLOGY AND ITS RELATION TO LIFE. By A. G. Tansley. F. R. S., (George Allen and Unwin, Ltd., London, 1920. Pp. 283. Price 10s. 6d).

This book, which has rapidly won a deserved popularity, is an attempt to present to the public the conclusions of recent trends in psychology, especially from the point of view of the practical bearings of them on life. The author, a distinguished biologist of Cambridge, pretends to no expert knowledge in psychology, but shows evidence of a keen interest and wide reading in the subject.

The new psychology referred to in the title means the work done of late years through the biological and clinical modes of approach. Its twin bases are, as is clearly seen by the author, the importance to



psychology of the instincts and of the unconscious. The writers mainly quoted by the author are Freud, Jung, Trotter, Hart, and McDougall, and curious results sometimes issue from the admixture. A few comments will be made here from the psycho-analytical side only.

The division into consciousness, preconscious and unconscious is accepted, but a distinction is made between a so-called "primary unconscious" (the nature of which is not further described, but which presumably refers to inborn tendencies) and the "Freudian unconscious", which the author calls the "secondary unconscious". It is possible that there may be a distinction between the repressed unconscious and such tendencies, but it is probably not so sharp as the author imagines. He is evidently under the misapprehension of thinking that the Freudian unconscious is mainly superficial, consisting of thoughts previously in consciousness (pp. 43, 44, 48); the reverse is the case. It is unfortunate that the author adopts Hart's use of the word complex, repudiated by nearly all other writers as being both confusing and an unnecessary substitute for the words constellation and sentiment (in the sense of British psychologists); it is much more useful, as Rivers and others have insisted, to keep the word in the sense given it by Jung. Similarly the accepted meaning of the word Libido, a word that cannot be divested from its sexual connotations, is discarded in favour of "psychic energy attached to a complex" (which the author distinguishes from Jung's use of the word as meaning psychic energy in general). Again, sublimation is defined in a new sense as the displacement of energy from *any* primitive instinct, thus depriving it of the exact sense indicated by Freud when he introduced the word. Critics are always alluding to the difficulty of knowing what psycho-analysts mean by their terms, but the present is only one instance of the source of the difficulty and confusion arising mainly outside psycho-analysis by the unnecessary distortion of specific terms.

Although two chapters are devoted to sex the subject is skated over very carefully, as perhaps might be expected in a work of this class. No reference is made to the Partial Impulses, without a knowledge of which one cannot go very far in the subject. The parental complexes are fairly dealt with. A gross mistake is made (p. 85) in the sentence: "The Freudian school holds that all the primitive psychic energy of a child is sex energy in a wide sense". How many times must this be corrected? No member of that school has ever held such a fantastic view, one incompatible with all the conclusions of psycho-analysis.

On the matter of sex morality we read that "The only way to extirpate venereal disease and substantially to reduce prostitution would seem to be first to take drastic and universal sanitary action, to give women an independent economic status, and then to do away with the illicit character of extramarital sexual intercourse. The alternative of what



is called 'raising the standard of men's sexual morality' would seem a chimerical means of escape from the existing situation, because it runs counter to fundamental facts of sex psychology".

Leaving, however, individual passages, we can say that the book as a whole is a very valuable and interesting presentation of the most modern trends in psychology. It would be difficult to rival it as an introduction to either psychology in general, or clinical psychology in particular. The point of view adopted is throughout modern, deterministic, empiric, and dynamic. Though written for the educated public at large, it could be read with much profit by any medical man, sociologist, or anyone who desires to be informed as to what is vital in present-day psychology.

E. J.

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THE PSYCHOLOGY OF DREAMS. By William S. Walsh, M. D. (Kegan Paul, Trench, Trubner & Co. Ltd., London. Pp. 361. Price 12s. 6d).

The author describes his book as being written "with the interests of the general reader particularly in mind", and also as designed to be "as practical as possible", which may in part account for a somewhat strange mixture to be found in the work. There is an attempt at scientific explanation (of a very "popular" kind) of the Theory of Dreams, mingled with all kinds of ethical precepts, moral reflection, exhortation, and homely advice. The result is hardly satisfactory, and certainly does not tend to give the reader any clear notion of the many problems relating to dreams with which the book purports to deal. The author's own theory is not easy to grasp: he appears to subscribe in part to Freud's theory of the Unconscious, but objects to so much that is vital in this theory (*e. g.* the sexual basis in the Unconscious, the dream as wish-fulfilment, the primitive non-moral nature of the Unconscious) that it is impossible to find out his own position, or indeed, if he has any definite standpoint at all. One thing is clear: he imports into the Unconscious all manner of moralities and ethical considerations which certainly have no connection with any psycho-analytical theory.

The book, perhaps, might be of interest to some readers, inasmuch as it ranges over a great many topics—"The Mind in Sleep", "The Material of Dreams", "Dreams as Wishes", "Nightmare", "Day-Dreams", to select a few—touching slightly on each, but it is useless to pretend that it offers anything in the way of serious contribution to these problems, and at times there are statements of great inaccuracy. An illustration of this is to be found in the chapter on "Morality in Dreams", and another in "The Analysis of Dreams". In the latter we are given a most extraordinary account of the process in analytic treatment (pp. 274, 275), of which it can only be said that possibly this is the method by which Dr. Walsh conducts the treatment, but it certainly is not that of any



psycho-analyst. The latter will be interested to hear that "when the whole dream has been analysed, the psycho-analyst decides *just* which experiences of the patient's life, as revealed by the analysis, are responsible for the present ills. He may reach a conclusion after the study of one dream (!): more often the analysis of several dreams is required, When he discovers the cause of the patient's nervousness, he explains this to him", and so on.

The author's views on matters in general are often strangely elementary and naïve, and he treats his reader rather as if he were a schoolmaster directing and instructing his pupil. On every possible occasion he breaks into a dissertation on morals, as, for example, when dealing with sexual dreams (which he describes as "approaching more closely the immoral"), where he leaves the scientific aspect untouched and gives instead a page on "wild oats", deprecating the evil teaching which condones such things, and concluding his thesis with this charming simplicity: "even though an individual's sex-instincts should be strong, these can be removed or side-tracked, their energies being used up in suitable ways. Should the individual feel that he is unable to do this for himself, a competent medical psychologist will direct him".

One perceives how easy it is! But perhaps enough has been said to show that this book has really nothing to do with Psycho-Analysis, and hardly with any known psychology.

Barbara Low.

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CHILDREN'S DREAMS. By C. W. Kimmins, M.A., D.Sc. (Longmans, Green & Co., London. Pp. 361, Price 5s. net).

There can be no doubt that in the near future psycho-analytic research will employ itself to a large and ever larger extent over educational problems, from which research we may look forward to the establishment of some valid educational principles, so sorely needed in present-day education. Freud, with others who have followed up his work, has emphasized the value of the analyst-educator, who will be able to get into closer contact, perhaps, with the child-mind than anyone else can, and has indicated how valuable such an educator's work may be if he has the requisite knowledge for study of the Unconscious. Since he has shown us "the royal road to the Unconscious", in the shape of the dream, it behoves the educator to take cognizance of the child's dreams and to acquire, if possible, some understanding of them.

For this purpose, the volume of "Childrens Dreams" compiled by Dr. Kimmins, is of value to the analyst who may not have opportunity to make any wide collection for himself, but yet desires as much first-hand material as possible. Here we have a large number of recorded dreams dealt with (more than five thousand, in all) collected from children of both sexes, of various types, belonging to different social spheres, of ages



ranging from five to eighteen years. Many types of school have been drawn upon, such as infant schools, ordinary elementary schools, central schools, secondary schools, industrial schools, and schools for the blind and deaf. So far, no such extensive dream-material has been available, but it should now be possible for psycho-analytic research to obtain some important results from the data provided in this book, especially in reference to such interesting questions, among many others, as the relation between the dream content and the dreamer's environment, social traditions, and culture; the comparison between dreams belonging to successive stages of childhood and adolescence; the resemblances and differences to be noted in dreams of children belonging to different social spheres, and so on.

From this point of view the book is certainly a contribution for which those engaged in such research will be grateful to the author. Unfortunately, the value of the work is greatly depreciated owing to the misleading and inaccurate statements concerning the significance of the dreams, their import, their relation to waking life, *etc.*, which Dr. Kimmins introduces in every chapter. It is obvious that he has not yet adequately realized Freud's Theory of Dreams, yet he is not content to present his collection and leave it to be handled by the expert in psycho-analytic theory, which would have been the wise and useful course to pursue. Throughout the book, beginning with an extraordinary classification of dreams in the Introduction, there is complete confusion between the Manifest and Latent Dream-Content, resulting in meaningless interpretations of the dream-examples, and all kinds of invalid deductions. One or two illustrations must suffice.

Referring to air-raid dreams, which occur frequently in the collection (it was made during the period 1918—1919), Dr. Kimmins informs us (p. 25): "Air-raid dreams are of no special interest; they are mainly a description of raids in which the dreamer was an observer". He seems not to have grasped the idea of dream-symbolism, nor to have realized that the dream which deals, in the manifest content, with some temporary terror-inspiring phenomenon of environment, has its roots in unconscious fears and wishes as much as any other kind of dream. Every dream is of "special interest", moreover, in that it reveals the unconscious; finally the statement "the dreamer was an observer", is superficial and directed only to manifest content, since the dreamer is never *merely* the observer, but always plays the chief rôle in the dream though in disguised form, maybe.

In another place (p. 56) we are told: "Anything in the nature of sentiment between members of the opposite sex is very rarely found in the dreams of children from eight to fourteen years of age" . . . . a statement too absurd to need any comment for those who have any knowledge of the Unconscious.



In reference to the dreams of children in Industrial Schools, we read (p. 95): "The family-group take comparatively little part in the dreams, their place being taken by the boy's chum, and the girl's particular friend"—again an explanation which has regard only to the *manifest* content, and seeks no further.

In the same way, practically every dream is "explained", and, further, many sweeping assertions without any apparent justification are scattered throughout the book. For example: "The definition of a dream as a fulfilled wish would serve no useful purpose" (p. 20); "The dream of the university professor is very different from that of the casual labourer" (p. 28); "The child who dreams frequently about food may reasonably be assumed to be an underfed child" (p. 45); "The content of the unconscious (of the Industrial School child) is far richer than that of the normal child who has led an uneventful and fully protected existence" (p. 103).

One is doubtful whether Dr. Kimmins could at all substantiate the above statements, and certainly psycho-analytic findings do not bear them out. In his concluding chapter, entitled "Educational Value of the Dream", the author very rightly impresses on his readers the desirability of knowledge on this subject. He writes: "There are many important problems which appear to open up great possibilities in the child's dream as an object of research . . . the dream as the best means of investigating the unconscious must play a very important rôle in the educational developments of the future" (p. 121).

Every psycho-analyst will heartily agree, but let it be borne in mind that the investigator must have sufficient technical equipment to make the research bear fruit, to produce good rather than evil (because misleading) results.

Barbara Low.

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STUDIES IN DREAMS. By Mrs. H. O. Arnold-Foster. (George Allen & Unwin Ltd., London. Pp. 178. Price 8s. 6d.).

This book, as the author very frankly tells us in her Preface, is in no sense a scientific work, nor, we may add, psychological, but it has interest as a "layman's" ideas about, and observations concerning, her own personal experiences in dreaming.

Further, it interests from another aspect, namely, the proof it gives (as such a multitude of books and articles appearing to-day) of the wide-spread effect of the discoveries of Freud and others, even if much in those discoveries is but little understood. There are advantages and disadvantages in the fact of a much-extended interest in dreams and dream-life: it is to the good that human beings should begin to take cognizance of something more in their psychic existence than the consciousness which they have been accustomed to regard, hitherto, as the only factor, and should become capable of paying respect to that vital ele-



ment—the Unconscious. There is a disadvantage in superficial deductions based on partially understood observations, especially if these obtain the sanction of scientific patronage.

As for Mrs. Arnold-Foster's own *observations* about her dreaming, they are often very interesting, and she provides plenty of material, dealing with such matters as Dream-Figures, Dream-Recording, Dream-Places, Dream-Control. This last subject—Dream-Control—is, perhaps, the one with which the author has most usefully occupied herself. She deals with the possibility of cultivating and continuing certain pleasurable types of dreams by the exercise of conscious suggestion—a very useful enquiry concerning which little, so far, has been written; she does not, however, seem to realize that it is by no means a like proposition to attempt or desire, to prevent “bad” and unpleasing dreams. She lightly dismisses the idea that this helps further to repress the unconscious and tells us (p. 63) “there will probably be a majority of people who would gladly make the exchange that I have suggested, and rid themselves of their bad dreams, even if these be fraught with possible instruction, in return for a dream-life peaceful and unsullied in which . . . . the adventures of the imagination are carried on without fear of any ugly or terrifying interruption.”

Most probably! Freud has shown us that mankind instinctively seeks to live by the pleasure-principle rather than by the reality-principle, which is all the more reason for trying to discover and comprehend reality when we can, rather than to evade it.

It seems unlikely that Mrs. Arnold-Foster, who writes with attractive modesty and frankness in her Preface, would subscribe to the statement of Dr. Morton Prince in his Foreword, which tells us: “Mrs. Arnold-Foster, is a student of Freud and his followers and thoroughly grounded in the Freudian literature”, *etc.*, since obviously she has not at all realized much which is fundamental in Freud's work. It is a pity she has allowed herself to comment upon, and criticize, what she does not understand, for this goes far to spoil the book.

Such a remark as: “he (*i. e.* Freud) sees sex-impulse (p. 37) alone amongst them (*i. e.* all other powerful desires and impulses which actuate our waking lives) as the force which is able to affect the dream mind”, is simply untrue and there is no excuse whatever for making it, above all if the author be (as we have it on the authority of Dr. Morton Prince) “thoroughly grounded in Freudian literature”. Again, on page 46 we read: “The fact is there are dreams and dreams, and we must get rid of the assumption that they all resemble each other”. The comment on which is that no one with a modicum of sense, even without being well-versed in Freudian literature, still less if so versed, ever held any such assumption. The chapters on “Symbolism in Dreams” (Ch. VII), “Dream Construction” (Ch. IX), and “Moral Sense in Dreams” (Ch. XIV)



are full of strange statements, which show often a quite complete misconception of Dream-Psychology.

It can hardly be said that she adopts the attitude of a "mere student" (p. 114) in spite of referring to herself as such more than once. One reads with astonishment in the Introductory (p. 38) that "The principles laid down by Freud have profoundly altered the conceptions of this generation. *They have been so unhesitatingly accepted that anyone who should question their universal applicability would find himself in a small minority*", etc.

If Mrs. Arnold-Foster really believes this, she is living in a world of illusion with a vengeance! It is nearer the mark to say that the majority of those who know anything of Freud's work take up something of her own attitude—which is a very long way from acceptance or even comprehension.

Barbara Low.

✱

PSYCHOLOGY AND FOLK-LORE. By R. R. Marett, Reader in Social Anthropology in Oxford. (Methuen & Co. London, 1920. Pp. 275. Price 7s. 6d.)

The workers on Social Anthropology in Great Britain have from the beginning tended to fall into two groups, fathered by Tylor and Gomme respectively. At first they were distinguished under the names of the evolutionary and historical schools, but lately the latter have preferred to call themselves ethnologists and their rivals anthropologists; in the latter camp are Frazer, Hartland, and Marett, in the other Rivers and Elliot Smith. The original difference was over the relative importance of the process of diffusion of customs, *etc.*, and of parallel invention. The ethnologists maintain that the chief difference now is one of method, but Marett shows here, convincingly, as we think, that it is primarily one of interest. The ethnological method of study is to investigate the social settings and historical origin of the given rite or custom, postponing, rather indefinitely, the problems of psychical meaning. Their interest is essentially sociological, that of the other school psychological. There is no doubt about which line of work has the greater interest to the psycho-analyst. For him the problems of psychological meaning are of primary importance, and even when it can be shown that a given custom has been historically transmitted from one nation to another this bald fact only raises for him the more interesting question of how the second nation came to select and assimilate just this particular custom rather than another, *i. e.* what was there already present in them that led them to give the custom meaning. The difference reminds one of the schools of psychopathology, the one displaying a rapturous interest in the discovery that a symptom in an hysterical patient has been acquired by imitation, the other regarding it as merely the starting-point of their investigation.

This book is a reprint of two reviews of Frazer's books, and nine



addresses, the first of which bears the title of the book. One of the main themes running through most of them is the insistence on the psychological point of view in the study of folk-lore. The author maintains that the survivals that form so large a part of the material there studied are no dead relics, mechanically left over for some external reason, but represent living activities with a still present meaning, though this needs by no means be the original one. "The fossil-hunter tends to overlook the permanent forces at work in the minds to which such lore appeals.... Survivals being defined as habits of society that have in part lost their significance for those that retain them, it follows that in the case of an alleged survival loss of meaning, and not merely lack of meaning, must be proved. Modern psychology, however, extending the doctrine of the unconscious to the mentality of the group, recognizes that impulses devoid of meaning in the sense of rational justification may nevertheless exert a secret mastery over thought and conduct. Thus lack of meaning may be due to quite another cause than a process of disuse requiring a historical explanation". "Survivals in folk-lore are no mere wreckage of the past, but are likewise symptomatic of those tendencies of our common human nature which have the best chance of surviving in the long run".

Although the author thus breaks a lance in favour of the application of psychology to folk-lore it is evident that, probably from a lack of adequate psychological knowledge, he is hardly in a position to make the application himself, nor does he seem to be aware of the extent to which this has already been done. Psycho-analysis is not mentioned in the volume, and Freud's name only once. Nor do we imagine that he would be likely to be sympathetic to psycho-analytic work were he to become more closely acquainted with it, judging from his opposition to the principle of determinism, his belief in "the self-active power of the soul", and his defence of theology and philosophy against naturalism. Since reading this book we have seen in the *Athenaeum* a review of "Totem and Taboo" which is presumably by Mr. Marett. In it he makes the curious observation that if one takes away the Oedipus complex the light thrown by Freud on the previously obscure problems of totemism disappears, without drawing the obvious consequence from this.

The contents of the book range over many topics, from the relation of war to savagery to the relation of magic to religion, and is very well worth reading by the psycho-analyst, who will find in it many interesting suggestions and much valuable material. In our opinion the two most useful chapters are those on the psychology of culture-contact and the interpretation of survivals, though that on the primitive medicineman is also of special interest to medical practitioners. In the lastmentioned chapter there is, by the way, a footnote where it is remarked that the Kikuyu term for confession is derived from a word meaning „to vomit“, so that the Breuer-Freud concept "catharsis" had been anticipated in East Africa! E. J.



**PSYCHICAL SURGERY.** A brief Synopsis of the Analytical Method in the Treatment of mental and Psychical Disturbances. By Joseph Ralph, (Ralph, Los Angeles, California, 1920 Pp. 77.).

This little brochure gives a popular and brief, but clear and correct, account of the aim, practice and theory of the psycho-analytic method. The author has gone a long way in the understanding of psycho-analysis. The brochure was evidently written for purposes of propaganda and will doubtless succeed in its aim. We note one historical error: Breuer comes from Vienna, not Zurich (pp. 48, 49), being probably confounded with Bleuler.

E. J.

\*

**THE PSYCHOLOGY OF FUNCTIONAL NEUROSES.** By H. L. Hollingworth, (Appleton & Co. New York and London. Pp. 259. Price \$ 2.00 or 10s. 6d.).

There is a novelty in the plan of this book which arrests one's attention. Instead of attacking the problems of the neuroses by means of direct study of individual cases and individual symptoms, the author, who is a professional psychologist, has approached the subject in quite another way. His essential method is to apply a series of standard laboratory tests to a very large number of cases with the aim of ascertaining what generalisations may issue therefrom.

He begins by giving a very cursory review of the medical work in this field, his attitude towards which is decidedly superior and disparaging. In searching for a central concept that may serve to unify the various data, he rapidly disposes of such ideas as are implied in the terms of "dissociation", "fixation", "conversion", "general suggestibility", "conditioned reaction", "pithiatism", "symbolism" and so on; the only one to which he gives even a conditional consideration is "regression". Incidentally he quotes some interesting passages from Herbart's Text-book of Psychology, containing several anticipations of the Freudian conceptions, such as the rivalry of mental elements, the suppression of the weaker by the dominant, persistence of the suppressed element below the threshold of consciousness, its transformation in the effort to express itself, distinction between the conscious and the unconscious mind, and so on; the main difference here is that Herbart operated in terms of ideas, and not of those of more dynamic elements. It is historically untrue, however, to say that these conceptions were "adopted bodily" by Freud from Herbart (p. 10). It may be imagined that the author will have nothing to say to Psycho-Analysis. He dismisses what he calls "this extravagant and analogical machinery" in the following words: "The intricate mazes, transformations, and epicycles of the psychoanalytic dogma in its present form resemble the familiar Ptolemaic astronomy, which waited long for a simple formulation that would place the observed facts on a basis of actual understanding" (p. 150).



The author finds his unifying concept in Hamilton's term redintegration, though he somewhat modifies the sense of this, defining it thus: "Redintegration is to be conceived as that type of process in which a part of a complex provokes the complete reaction that was previously made to the complex stimulus as a whole" (p. 19). Thus when a child has been frightened by a complex stimulation emanating from a dog, the entire fright reaction may subsequently be evoked by one part alone of the stimulus, *e. g.* a growl, even though this emanates from a parent hiding behind the door. He then discusses four types of faulty redintegration, those characteristics of the hypomanic, the feeble-minded, dementia praecox and the psychoneurotic respectively. The distinguishing feature of the last named type he finds to be a tendency to react in redintegrative fashion to outstanding and often irrelevant items that are only an insignificant part of the total complex experience. This he traces to "faulty sagacity", to use James' term. He is now confronted with the obvious problem of the cause or meaning of this particular mode of faulty response and it must be said that he evades this problem in a distinctly barefaced manner. "If it now be asked why some individuals show stronger inclination toward the redintegrative type of response to outstanding but irrelevant details, it is perhaps most pertinent to point out that the same question should be asked of those whose descriptions of the psychoneurotic picture are in terms of symbolism, free-floating affect, conversion of libido, pithiatism, *etc.* In such cases no clear basis of individual differences, and hence no adequate etiological account is forthcoming. Hence even if we could offer no satisfactory reply concerning the causes of individual differences, the redintegrative mechanism would be in no greater predicament than are the other explanatory concepts" (p. 62). He then proceeds to translate his chosen concept into neurological terminology, though it is not clear what is gained thereby. "A special merit of the redintegrative concept is to be found in the ease with which it dispenses with this elaborate fiction of the efficacious unconscious" (p. 71), an idea which "flagrantly and naïvely ignores the familiar canons of demonstrations and proof" (p. 71).

The main thesis of the whole book is that the essential feature of psychoneurotic redintegration is the "constitutional cortical inferiority (intellectual deficiency)" of the patients, their mental competence being just above that of the feeble-minded" (p. 77). "If we have been justified in distinguishing between sagacity and learning, the psychoneurotic's chief difficulty is in the former function, and he may in a given case be pitifully weak in sagacity, yet relatively competent in general alertness. On the whole, however, the trait of sagacity is undoubtedly a component of that more general characteristic which we commonly call intelligence, and mental measurements of psychoneurotic soldiers show very clearly that these cases are inferior to the average citizen. They



occupy, in fact, that region of the frequency curve lying just below the average intelligence rating and just above the highest grade of the feeble-minded. They occupy the region of stupidity. It is highly probable that the various 'character defects' so commonly ascribed to the hysteric, — dependence, extreme suggestibility, naïveté, forgetfulness, credulity, deceitfulness, impulsiveness, volitional debility, *etc.*, — portray simply the humble intelligence of these patients, rather than the presence of a peculiar 'hysteric make-up' or 'neurotic constitution'" (pp. 78, 79).

The second part of the book comprises a presentation of data intended to demonstrate the truth of this thesis. They are obtained from applying a series of modified Binet-Simon intelligence tests to 1200 cases of war shock at Plattsburg Barracks, New York State, where the author worked during the war. As tested in this way, the average mental age of the normal American soldier was known to be fourteen years, but that of the patients suffering from neurasthenia, psychasthenia, and other forms of neurosis was found to be round about twelve years. It was found further that the average mental age in the cases of conversion hysteria, *i. e.* with physical symptoms, was no less than four years lower than that of patients suffering from psychical symptoms. The author correlates this last finding with the familiar observation in all countries that the former class of case occurred much more characteristically among the ranks and the latter among officers. He ascribes this, however, to the difference in average intelligence subsisting between the two classes of men, and not, as is usually done, to the difference in the psychical situation to which they were exposed (responsibility, motive, prestige, and so on).

A further set of interesting data is furnished by the results of a questionnaire of 116 points, which was made just before and after the time of the armistice. The beneficial effect of this event is shown very clearly, and the author analyses in detail the respects in which the answers differed before and after it.

The fundamental criticism of the mode of approach in the work here presented, one which evidently has not occurred to the author, relates to the whole of the work now being carried out by means of the various intelligence tests. It is this: that no general conclusions drawn from them can be regarded as other than tentative until some serious study is made of the extraordinarily subtle way in which the individual responses are influenced by affective factors, especially by unconscious ones. The fallacious assumption, for instance, that the emotional disorders from which the author's subjects were suffering had no influence on their responses to the intelligence tests he applied vitiates his conclusions as to the intellectual difference between the neurotic and the healthy, and therefore those as to the nature of neurotic reactions.

E. J.



## REPORTS OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

### CENTRAL EXECUTIVE DATE OF NEXT CONGRESS

Although the opinions expressed at the sixth International Congress at The Hague last year were in favour of holding the seventh Congress in 1921, doubts have since been expressed in various quarters as to the advisability of this. In view of the steps to be taken in making the necessary arrangements for the Congress, the officers and members of the Berlin Society were naturally desirous of an early decision on this point. The Executive of the International Association has therefore taken the opinion of the various European Societies. These were in favour of the postponement of the Congress, and in view of the largeness of the majorities against holding the Congress in the present year and of the existence of other weighty reasons pointing to the same conclusion, the Executive has decided that the next Congress shall take place in the late summer of 1922.

Ernest Jones.

\*

### DUTCH PSYCHO-ANALYTICAL SOCIETY REPORT FOR 1920

In 1920 the activities of the Society were centred on the Congress; the preparations were discussed at every meeting and the Committee was constantly occupied with it. It was convened for the month of September and all the members assembled to receive the foreign colleagues of the International Association and to welcome them as their guests.

Papers were read by the following members during the session of the Congress:—*Professor Feltgersma* (on "Psycho-Analytic Contributions to the Theory of Feeling") and *Dr. August Stürcke* (on



the "Castration Complex" as well as on "Relation between Neuroses and Psychoses" containing Stärcke's contribution to the symposium arranged on the connection between Psychiatry and Psycho-Analysis).

The election of four new members, all clinical assistants of Professor Jelgersma, constituted another important event of the year; as the membership had for some time been stationary, the increase was welcome.

The scientific work of the year was comprised in the five meetings held by the Society in 1920 and reported in the "*Nederlandsch Tydschrift voor Geneeskunde*" (Dutch Journal of Medicine).

At the first session of the Society, held on February 1, at Amsterdam, a report on "Instances of symptomatic acts" (*Symptom-handlungen*) was read by A. von der Chys.

Dr. J. R. Katz was our guest during the session of May 20: he owed his invitation to his proposal with regard to "Communications on the Zürich Method in its present form".

He declared at the meeting that Jung had specially devised his method for the treatment of the Narcissistic Neuroses: it forms a complement to Freud's treatment of the Transference Neuroses and strives for the establishment of individual synthesis and not merely for purposes of analysis. It tends to foster the development of the unconscious by bringing it into consciousness, and recognises Self-Guidance as its basic principle, as all development is the result of a continuous struggle between latent and existing consciousness, and the conscious Ego alone has the right to decide whether the latent conscious has the right to conscious existence. In the treatment of a neurotic patient the principle of Self-Guidance should first be developed and brought into harmony with the conscious Ego. This is called by Jung the Transcendent Function.

In the discussion Stärcke pointed out that analysis was out of the question in the Zürich Method, which was consequently not entitled to the name of Psycho-Analysis, and classed the method as a form of work therapy. He then complained of the use, by Jung, of the terms originally introduced by Freud in a perfectly different sense. Van Ophuijsen spoke of his personal observation of the development of the Zürich school and stated that Jung had applied his methods long before Freud had even spoken of narcissistic neuroses. He also stated that Jung applied his methods to all cases and not only to Narcissistic ones. In his criticism of Jung's latest book he reached the conclusion that the whole



Zürich school originated from opposition to the theory of infantile sexuality and consequently *excluded* analysis.

At the meeting of July 7, at the Hague, *Dr. F. P. Müller* read a paper dealing with the analysis of a case of "Schizophrenia". The prominent feature of the case was the extraordinary clearness with which the delusion of the patient symbolised his fixation on his mother and his attitude towards his father. His love for the mother, for instance, evinced itself by the conviction that he possessed a harem of which the Queen, his wife and her two sisters were the inmates. The three latter women were his cousins and in his youth he had been in love with all three at the same time. Later in life he married one of them. Later on his delusion took the following form: he imagined that his wife was the Queen or that the Queen was his wife. In addition he fancied that he was persecuted by the Prince Consort and by all Germans, as well as by the Director of his Asylum, *i. e.* a series of Father-Substitutes, who persecuted him for marrying his mother.

At the meeting of August 29, at the Hague, three papers were read. The first, by *J. M. Rombouts*, referred to a "Case of Schizophrenia": a school mistress was brought to an asylum because she felt herself tortured by electricity and heard "voices". These symptoms commenced after a spiritistic *séance* at which she had expected the spirit of her sister to manifest itself. Analysis proved that she was subject to an unconscious fixation on her mother and that she was very narcissistic. The diagnosis was not easy to make, since her facility for automatic script suggested hysteria, but it was decided that she was a victim to Schizophrenia because of her autism and the "voices".

A paper by *A. J. Westerman Holstyn* was then read, entitled "The Analysis of a man with spasm in the distribution of the Spinal Accessory Nerve". As in the preceding case, the roots of the evil were traced to the patient's earliest infancy and considerable success was obtained by treatment. A paper dealing with this case will appear in the *Internationale Zeitschrift für Psychoanalyse*.

The last paper related to "Erotism in Sport" and was read by *A. Endtze*. He pointed out that an erotic element entered into a great many forms of sport. The partial components most concerned were muscle erotism, narcissism and exhibitionism, which fact Endtze illustrated with many examples. The spectators gratify chiefly their sadistic tendencies and, by identifying themselves



with the players, their narcissism. Much sexual symbolism can be discovered in games: for instance—the knocking over of the (triple) wicket in cricket is strongly suggestive of castration.

At the last meeting of the year, held on November 28 at Amsterdam, *A. Stürcke*, at the request of the Committee, repeated what he had said at the Congress with regard to the relation between Neurosis and Psychosis. This paper will appear in the *Internationale Zeitschrift für Psychoanalyse*.

ADOLPH F. MEYER, Secretary.







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